UNIVERSITY OF BIRMINGHAM

ISLAM AND PEACEBUILDING IN THE CONTEXT OF THE MUSLIM COMMUNITY IN GHANA

By

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ABSTRACT

It has become almost impossible to engage in any useful discussion on global peace or violence without considering the activities of Islamist groups. Some of these groups use religious radicalization as a tool to promote extremism among Muslims across the world. It has been argued that Muslims will reject violence if they are made aware of peace lessons inherent in the Islamic primary sources and recurrent rituals.

In view of the above, this study set out to examine peacebuilding avenues and values in Islam as a religious tradition; and to explore how Islamic recurrent rituals such as Hajj can be used to promote peacebuilding among Muslims, particularly in Ghana. Consequently, the study utilized participant observation, closed-ended survey questionnaire, and semi-structured interview as the main research methodological techniques to collect data.

One of the key findings of the study is that Islam is replete with peacebuilding values such as forgiveness, reconciliation, compassion, justice, and tolerance among others. Also, the study identified that even though certain texts in the Qur'ān appear to give open justification for the use of force by Muslims, contextualizing the texts and doing parallel reading of the Qur'ān bring to the fore that Islam places much emphasis on peace and reconciliation rather than the promotion of war and violence. Moreover, the research found that Hajj provides a unique resource for peacebuilding initiatives among Muslims in Ghana because the ritual is connected to peace, forgiveness and reconciliation.

The study recommends among other things that with the existing fragile peace in Ghana, Muslim and non-Muslim religious bodies should engage in collaborative social projects which can create positive interaction amongst them. Additionally, peacebuilding institutions in Ghana such as the National Peace Council (NPC) interested in working with the Muslim community on peace projects can take advantage of peacebuilding opportunities in Hajj since Muslims in Ghana have shown great passion for the annual recurrent ritual.

DEDICATION

This is to Allah, the Almighty who is Peace and the Creator of humanity in peace and diversity. Alhamdu lillah!

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TRANSLITERATION TABLE

Consonants:

أ		د	d	ض	ḍ	ك	k
ب	b	ذ	dd	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	td	ز	z	ع		ن	n
ج	j	س	s	غ	hd	ه	d
ح	d	ش	sd	ف	f	و	w
خ	kd	ص	ṣ	ق	q	ي	y

s dtrt two ls

fatdad	a
kasrad	i
ḍammah	u

s tn h t wols:

ālif (أ)	ā
yā (ي)	ī
wāw (و)	ū

Diphthongs:

وَ-	wa
يَ-	ya

Ham ah ( )is omitted at the beginning of a word.

Final *hā* (ة) is transliterated (*h*).

ABBREVIATIONS

pbuh – peace and blessings be upon him

SWT – Subhanahu Wa Ta'aalaa

SOP - Standard Operating Procedure

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

The world is witnessing an increased perpetration of violence through various forms of conflicts, acts of terrorism and ethno-religious tensions. Inter-states conflicts, genocide, civil wars, systematic abuses, inter-faith and intra-religious tensions, and sheer act of terrorism have undoubtedly defiled the peace of the world and brought untold suffering and insecurity to almost every community of the globe. In the midst of these acts of violence, peace has become a scarce commodity and an essential requirement for the progress of every human society across the world. Indeed, no genuine and sustainable development can be achieved in an atmosphere of violence and disregard for human lives and property. Darweish and Rank allude to this and assert that there is a cord binding development and peace.[1] They explain that critical long-term sustainable development can only be implemented when there is peace.

It must be acknowledged though that since the end of World War II, political leaders of the world have worked hard through the United Nations (UN) to secure peace for humanity. The UN often used political means to resolve conflicts and used peacekeeping as its main modus operandi to maintain the peace. But in view of the fact that the use of the traditional political means of resolving conflicts in the world has seldom guaranteed a lasting peace, the UN system in the era of Secretary-General Boutros Boutros-Ghali began to explore the efficacy of peacebuilding in a more comprehensive way beyond just peacekeeping.[2] Boutros-Ghali's '*Agenda for Peace'* set a tone for peacebuilding which was meant to give a lasting institutional and scholarly attention. In this regard, Llewellyn and Philpott contend that the

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[1] Marwan Darweish and Carol Rank, *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, p.3.

[2] Ibid, p.2.

contemporary world is witnessing an era of extensive peacebuilding activities.[4] They however indicate the paradox that humanity does not live in the era of peace despite the explosion of peacebuilding efforts.[5]

The evolution of Boutros-Ghali's '*Agenda for Peace'* has engendered massive efforts in the prevention of violence by politicians, academics, religious and community leaders, and international organisations[6]. Today, peacebuilding has been recognised as one of the surest way to pre-empt violence and to consolidate peace, particularly after cessation of conflicts.[7] In view of this, the '*Agenda for Peace'* defines peacebuilding as an "action to identify and support structures which tend to strengthen and solidify peace to avoid a relapse to conflict".[8] In view of the fact that the traditional political means of resolving conflicts and tension has not always guaranteed peace in conflict areas of the world,[9] peacebuilding actors have identified the need to explore other non-political avenues such as religion to promote and maintain peace among communities in the world. Indeed, peace researchers have argued that religion can play a crucial role in the pre-emption of violence, conflict resolution, deflation of tensions, and sustenance of societal peace and security.[10] The values of tolerance, compassion, forgiveness, reconciliation and justice which have been identified as indispensable pillars for contemporary peacebuilding[11] are at the heart of almost every world religion including Islam. Indeed, Islam as a human-based religion, like any other religion,

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3 Ibid.

4 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.4.

5 Ibid.

6 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding,* Oxford University Press, 2014, p.1.

7 Andrew Mack, *Human Security Report 2005: War and Peace in the 21st Century*, Oxford University Press, 2005,p.18.

8 Boutros Boutros-Ghali, *An Agenda for Peace*, United Nations, 1992, p1. Available at www.un.org/Docs/SG/agpeace Accessed October 3, 2014 at 2 pm.

9 John T. Rourke, *Taking Sides: Clashing Views on Controversial Issues in World Politics*, Dushkin Publishing Group/Brown & Benchmark Publishers, Guilford, 1996, p.233.

10 John L. Esposito and Ihsan Yilmaz, *Islam and Peacebuilding, Gulen Movement Initiatives*, Blue Dome Press, 2010, p.4.

espouses unambiguously the values of compassion and justice which are considered as core foundation for positive peacebuilding.[12]

However, many hold the view that Islamic fundamentalism and extremism has rather contributed to the unprecedented violence and insecurity in the world and still poses a threat to global social and political stability.[13] This view cannot be ignored especially when some Muslim groups have relied on some verses in the Qur'ān and traditions of the Prophet Muhammad (pbuh) to encourage the use of violence to settle parochial scores. For instance, in 1998, Osama Ibn Ladin of the Al-Qaedah group in reference to a number of Qur'ānic quotations in a *fatwa* (an Islamic religious ruling) justified the use of violence in Islam, which is believed to have culminated in the 9/11 terrorist attack on the United States in 2001.[14] Preceding the Osama declaration is the writings of two Egyptian Islamists, Hassan al-Banna and Sayyid Qutb, which appear to encourage global Islamist revolution by a Jihādist warfare which unleash violence for political gains.[15] These Jihādist views being expressed by some Islamists, coupled with the proliferation of Islamist military groups in recent times, render the argument that Muslims are peaceful not only debatable but also questionable. Islamist groups such as Al-Qaedah, Al-Shabab, Boko Haram and Islamic State of Iraq and Syria (ISIS) have claimed responsibility for various atrocities and violence in the world. These Islamist militant groups use religious ideologies and themes including the concept of Jihād to justify the use of

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11 Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective in J.J. Llewellyn and D.Philpott (ed.) *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.174.

12 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, pp 3-5. See http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor. Accessed on 2 October, 2014. Also, see The holy Qur'ān Chapter 5 verse 8.

13 Daniel Pipes, 'Same Difference', in J.T. Rourke (ed.) *Taking Sides: Clashing Views on Controversial Issues in World Politics*, Dushkin Publishing Group/Brown & Benchmark Publishers, Guilford, 1996, p.70.

14 Peter Keay, The New Economy of Terror: Motivations and Driving Forces Behind Contemporary Islamists Insurgencies, in M. Darweish and C.Rank (eds) *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, London, 2012, p.138.

15 Bassam Tibi , The Religious Extremism or Religionalization of Politics? The ideological foundation of political Islam, in H. Frisch and E. Inbar (eds) *Radical Islam and International Security: Challenges and responses*, Routledge, 2008, pp.11-15.

violence for political control and recognition as portrayed by at least Osama Ibn Ladin.[16] However, as Shaykh Muhammad Al-Yaqoubi asserts, the irony is that Muslims are the most affected victims to these atrocities even though these groups claim to fight for Muslims.[17] Therefore, Esposito's argument in 1994 that violence is not an inherent feature of Islamic fundamentalism and that it should be viewed from the cultural and environmental circumstances of those who engage in it[18] is not tenable today. Indeed, it might be a difficult task, if not impossible for anyone to downplay the reality that some Muslims are active actors in the violent and brutal conflicts that have engulfed the world in recent decades. The belligerent activities of Muslim militant groups make the debate about whether Islam is a peaceful religion and whether Muslims, the practitioners of the Islamic religion, can contribute to peacebuilding very relevant today. But one thing certain is that there are many texts from the primary sources of Islam which espouse the peaceful notion and nature of Islam. Likewise, there are also many texts in the same sources which are used to encourage the use of violence by Muslims.[19]

In the context of Ghana, recent media reports suggest that Islamic radicalization of young Muslims is gaining grounds as some young Muslim university graduates flee Ghana to join ISIS in Syria and Iraq. For example, in 2015, it was widely reported in both local and international media that a 25-year old Ghanaian university graduate, Muhammad Nazir

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16 Bassam Tibi, The Religious Extremism or Religionalization of Politics? The ideological foundation of political Islam, in H. Frisch and E.Inbar (eds) *Radical Islam and International Security: Challenges and responses*, Routledge, 2008, pp.11-15.

17 For instance, Shaykh Muhammad Al-Yaqoubi asserts in his book, *Refuting ISIS* that ISIS routinely execute innocent Iraqi and Syrian Muslims who challenge their form of Islam. Shaykh Al-Yaqoubi further asserts that one of the criminal modus operandi of ISIS is targeting to kill Muslims at mosques whiles they are praying. See Shaykh Muhammad Al-Yaqoubi, *Refuting ISIS* (Second Edition), Sacred Knowledge, 2016, p.23.

18 John L. Esposito, Political Islam: Beyond the Green Menace, in J.T. Rourke (ed.) *Taking Sides: Clashing Views on Controversial Issues in World Politics*, Dushkin Publishing Group/Brown & Benchmark Publishers, Guilford, 1996, p.75.

19 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, p.6. See http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor . Accessed on 2 October, 2014 at 4.00 AM.

Nortei Alema had left Ghana to join ISIS in Syria.[20] Two days after the story broke out in the media, the government's national security coordinator confirmed that two (2) Ghanaians, Nazir and Rafiq, have left the country to join ISIS.[21] Moreover, in 2017, the Libyan government announced that it has identified at least fifty (50) Ghanaians as frontline fighters of ISIS.[22] These reports and the recent rising tensions between Muslims and Christians in Ghana regarding the wearing of the Muslim veil (Hijab) and forced attendance of church service in Christian-founded public schools in the country[23] call for a study into Muslim peacebuilding and tolerance in Ghana. This research is set to explore peacebuilding avenues within the Islamic tradition and precepts, and how they manifest in the Ghanaian Muslim community.

1.2 STATEMENT OF THE PROBLEM

Contemporary global peacebuilding efforts, be it scholarly discourse or practical engagement, cannot ignore the Islamic perspective or the Muslim factor. This is because it is virtually impossible to engage in any useful discussion on how to pre-empt, prevent or even resolve global violence today without considering the activities of Islamist militant groups. Particularly, a discussion on violence being perpetrated in the name of religion cannot be pursued without looking at the contemporary Islamic Jihādist regime. In effect, it can be stated that the Islamist militant groups have become de facto actors of global violence in our

[20] See BBC News (25 August, 2015), "*Ghanaian man 'joins Islamic State'*". Available at: http://www.bbc.co.uk/news/world-africa-34056871 Accessed on 25th February, 2018 at 10.30 GMT.

[21] See Graphic Online (27 August, 2015), "*Two Ghanaians joins ISIS: National Security Co-ordinator confirms*". Available at: https://www.graphic.com.gh/news/general-news/two-ghanaians-join-isis-but-national-security-co-ordinator-cautions-media-to-be-circumspect.html Accessed on 25th February, 2018 at 10.40 GMT.

[22] See Ghana News Agency (11 October, 2017), "*Probe Ghanaian ISIS in Libya-Minority*". Available at: http://www.ghananewsagency.org/politics/probe-ghanaian-isis-in-libya-minority--123374 Accessed on 25th February, 2018 at 11.00 GMT.

[23] See Graphic online (22nd February 2015), *Discrimination against Muslim students: Christian Council calls for consensus*. Available at: http://www.graphic.com.gh/news/general-news/discrimination-against-muslim-students-christian-council-calls-for-consensus.html. Accessed on 09/08/2017 at 11.00 GMT.

contemporary times. These groups use radicalization as a necessary means to establish extremism in Muslim communities.[24] They use religious images and expressions, sagas, mythology and tales to capture the mind of ignorant Muslims for their violent agenda.[25] This modus operandi of Jihādist groups can be peacefully countered with the exposition of the Islamic peace notions in Muslim communities. Abdul Aziz Sachedina argues that Muslims will reject violence if they are made aware of Qur'ānic teachings on religious pluralism as a divine imperative for peaceful co-existence among human societies.[26] This means that the same religious sources which are used to legitimize violence and anarchy can be used as sources for promoting peacebuilding among Muslims.[27] Peace in Islam embodies a comprehensive peace which includes the inner and spiritual peace of the individual, the outer social peace, and the global vision of peace for the entire humanity.[28] It is in the context of the polemics of contemporary Islamism and the need for innovative ways to expose peace nuances in the Islamic tradition as against the promotion of violence justified within the same Islamic sources, that this study draws it relevance.

However, a study of this nature can be more meaningful and discernible if it is placed within the context of a community where theory and practice can be utilized for useful analysis. In view of this, the study focuses on the Muslim community in Ghana and how the practice of their faith affects the peace in the country. In this context, one of the objectives of the study focuses on how the Islamic recurrent ritual of Hajj can be used to promote Islamic peace values among members of the Muslim community. Additionally, the study investigates how Muslim tolerance affects intra-faith and inter-religious relations which flow into the larger

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24 See S. Ayşe Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p. 23.

25 Ibid.

26 Abdul-Aziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2000, p.13.

27 Op.cit, p.25.

28 See Abdur-Rahman Abdul- Kareem Al-Sheha, *Islam is the Religion of Peace*, www.islamlandcom, 2010, pp.12-13.

general peace in the country. In all this, the challenge though is how to close the gap of dichotomy between Islamic knowledge on peace and peacebuilding and its promotion by Muslims.

1.3 RATIONALE

Three main rationales underpin this study. Firstly, peacebuilding as a concept, a theory and a practice has been identified as a realistic and concrete approach to securing lasting resolutions to conflicts and tensions that could disturb the peace of communities and nations. Therefore, in the era of Islamic extremism and radicalization which mostly target to lure the youth into becoming intolerant and radical, the exploration of peacebuilding from the perspective of the Muslim has become imperative and highly desirable. In a situation whereby the very primary sources of Islam is used to justify the use of indiscriminate violence around the globe, the need to create awareness and understanding of what Islam offers in terms of peacebuilding in the primary sources of the Qur'ān and the Traditions of the Prophet Muhammad (pbuh) is not far removed. It is an effective approach to tackle violence and promote peacebuilding among Muslims. Therefore, an academic investigation into peaceful values of Islam that promotes communal peace cannot be out of place. Mohammed Abu-Nimer alludes to this assertion and argues that by researching into communal peacebuilding, individual and communal attitudes that resist the possibility and effectiveness of such initiatives can be attended to.[29]

Secondly, few studies have been conducted on peacebuilding and non-violence among Muslim communities[31], particularly peacebuilding values in Hajj. Indeed, very little research has been conducted focusing on peculiarities of Islam and peacebuilding in Ghana. Also,

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[29] Mohammed Abu-Nimer, *Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality*, United States Institute of Peace, 2001, p 1.

though much has been written on Hajj as a pillar of Islam, generally it is not to promote peacebuilding among Muslims as the Ghanaian example will show. As a ritual which hinges on the act of seeking for total forgiveness and internal peace from Allah, Hajj holds a great potential for peacebuilding for Muslims.

And thirdly, with the recent upsurge of Islamist violence in West Africa, it is imperative to explore inter-faith and intra-faith relations to promote peacebuilding in Ghana. Indeed, an earlier study by Kwesi Aning and Mustapha Abdallah asserts that "Islamic radicali ation and violence is increasingly becoming a security concern in Ghana".[30] Aning and Abdallah further suggest that Islamic radicalization is making marked impact in the northern region of Ghana which has "implications for intra-faith and inter-religious peaceful coexistence as well as national security".[31] The confirmation by Ghana's National Security in September 2015 that some two Ghanaian Muslim youth have joined ISIS[33] affirms the conclusion made by Aning and Abdallah in relation to Islamic radicalization in Ghana. Therefore, this study which explores peacebuilding avenues Muslims in Ghana is timely, desirable and crucial.

1.4 AIM AND OBJECTIVES

The overall aim of the research and its specific objectives are as follows:

1.4.1 Overall Aim of the research:

Overall, this study set out to explore peacebuilding avenues in Islam as a religious tradition;

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30 Ibid.

31 Kwesi Aning and Mustapha Abdallah, Islamic radicalisation and violence in Ghana, Conflict, Security & Development, Vol. 13, No. 2, 149-167, 2013, p.149. Available on http://dx.doi.org/10.1080/14678802.2013.796206. Accessed on 16 February, 2016 at 01:46 at Kofie Annan International Peacekeeping Training Centre.

32 Ibid, p.150.

33 See Daily Graphic (01 September 2015), *National Security deals with ISIS recruitment*. Available at: https://www.graphic.com.gh/news/general-news/national-security-deals-with-isis-recruitment.html Accessed on 16th November, 2017 at 4.00AM.

and to investigate how Hajj as recurrent Islamic ritual can promote peacebuilding among Muslims in Ghana.

1.4.2 Specific Objectives:

In line with the overall aim of this study as stated above, the research was pursued with the following specific objectives:

i. To explore the concept of peacebuilding and non-violence in Islam as a religious tradition.
ii. To investigate Hajj as a religious experience, especially in its preparations as an avenue for peacebuilding among Muslims in Ghana.
iii. To examine the role and contribution of the Muslim community in Ghana in ensuring peace in the country through intra-faith and inter-religious tolerance.

1.5 RESEARCH QUESTIONS

In view of the research objectives stated above, the main research questions anchoring this study are as follows:

1. What are the resources in the Qur'ān and Hadith that promote peacebuilding in Islam?
2. How can Hajj as a pillar of Islam, promote peacebuilding among Muslims in Ghana?
3. How does Muslim tolerance towards non-Muslims promote peace in Ghana?

1.6 THEORETICAL FRAMEWORK

This study is pursued from the perspective of peace theories and models which subscribe to relational peace that emanates from tolerance, forgiveness, reconciliation, and justice. The study fits into the "relational peace model" espoused by peacebuilding scholars such as Lederach, Oda, and Thistlethwaite and Stassen. Lederach contends in his peace model that effective peacebuilding should hinge on reconciliation that emanates from sustainable

relationship with one another.[34] This peacebuilding framework focuses on structural and social aspects of relationship building that rely on non-state elements such as religion, culture and local environment which make immense contribution to relational peace.[35]

Drawing on Lederach's position on the relational peace model, Oda terms relational peace model as 'peacebuilding from below' and defines it as the "practice by non-state actors utilizing various resources to create amicable relationships with national, ethnic, racial, religious or political others and to build a social structure which is able to promote a sustainable peace".[36] According to Oda, the characteristics of 'peacebuilding from below' include first, the rationality to others which encompasses restoration of relationship with others; second, historical context which means relations to memory and history of war, armed conflict or colonial rule; and third, social practice.[37] Indeed, Oda's exposition on the relational peace model resonates with the Brahimi Report of the United Nations which advocates that any effective peacebuilding efforts must have local and multi-dimensional content.[38]

For their part, Thistlethwaite and Stassen have argued that faith-based organisations can play crucial roles in peacebuilding through their religious or spiritual teachings and can create peace by reaching out to other members of the communities in which they operate.[39] This assertion by Thistlethwaite and Stassen fits into Lederach's argument on relational peace that relationships are the centrepiece of peacebuilding.This theoretical framework of the study is

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34 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, p.84.

35 Ibid, Pp.20-26.

36 Hiroshi Oda, *Peacebuilding from Below: Theoretical and Methodological Considerations toward an Anthropological Study on Peace*, Journal of the Graduate School of Letters,Vol.2, Hokkaido University, 2007, pp.1-16.

37 Ibid.

38 See Lakhdar Brahimi, *The Report of the Panel on the United Nations Peace Operations,* A/55/305-S/2000/809. Available at: http://www.un.org/peace/reports/peace_operations/ Accessed on 23 October, 2014 at 11.00 GMT.

augmented by the following Qur'ānic verses as the study is pursued from an Islamic perspective:

> "Who speaks better than he who calls people to God, does what is right, and says, I am one of those who have surrendered themselves to God? Good and evil cannot be equal. Repel evil with what is better, and he who is your enemy will become as close to you as a true friend. Yet none will attain it except those endowed with truly great fortune. If a prompting from Satan should stir you up, seek refuge with God. He alone is All-Hearing, All-Knowing".[40]
>
> "O you who believe, stand out firmly for God, as witnesses to justice and let not the enmity of others make you swerve from the path of justice, Be just: that is next to righteousness, and fear God. Indeed, God is well acquainted with all that you do".[41]

Notwithstanding his radical views, the Islamic Theologian, Sayyid Qutb argues on the basis of the first verse quoted above that returning evil with good deeds brings people to their senses, replaces fury with cordiality and creates everlasting friendship.[42] According to Qutb, this requires a heart ready to forgive. Commenting on the second verse quoted above, Qutb posits that the injunction indicates Islam's universality about justice.[43] He concludes that absolute justice that brings about social peace is imperative on every Muslim and that this duty must be fulfilled even in the face of extreme hatred or enmity.[44] Similarly, Abu-Nimer

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39 S. Thistlethwaite and G.S. Stassen, *Abrahamic Alternative to War*, United States Institute of Peace, 2008, Pp.12-15.

40 The holy Qur'ānChapter 41 verses 33-36. This and all other Qur'ānic verses quoted by the researcher in this thesis follow the translated Qur'ān version of Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amana Publications, 1989;1999; and 2008 editions except where otherwise stated.

41 The holy Qur'ānChapter 5 veres 8.

42 Sayyid Qutb, *In The Shade of The Qur'an, The Islamic Foundation*, 2006, Vol. XV pp. 115-116.

43 Ibid, Vol. IV, p.43.

44 Ibid.

asserts in relation to the second verse that the pursuit of justice which is a responsibility of every Muslim is one of the core values underpinning the promotion of peacebuilding and nonviolence from the Islamic perspective.[45] In this regard, Abdul Rashied Omar avers that social justice is a crucial element of peacebuilding in Islam and that the adherence to this teaching of the Qur'ān has a resultant effect of compassion, a core value for Muslims to effectively engage in peacebuilding rather than violence.[46]

The Islamic conception of justice as expound by Qutb, Abu-Nimer and Omar resonate with the liberal justice theory as posit by Jennifer Llewellyn and Daniel Philpott. Llewellyn and Philpott argue that integrated and holistic peacebuilding initiatives cannot materialize when it is not founded on what they call "an overarching and operational concept of justice".[47] They contend that "a relational concept of justice serves to integrate the various and often competing goals involved in peacebuilding into a holistic framework for normative assessment and practical guidance".[48]

However, the empirical focus of the research utilizes non-state avenues such as the performance of Islamic pillar of Hajj and the adherence to Islamic injunctions on tolerance and peaceful co-existence as observed and practised by Muslims in Ghana. This has been done in relation to peacebuilding and nonviolence.

1.7 RESEARCH METHODS

The present study draws on both qualitative and quantitative research methods. Whiles the administration of questionnaire was the main quantitative technique employed in the collection of data for this study, the qualitative methods utilized in the study focused on the

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45 Mohammed Abu-Nimer, *Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality*, United States Institute of Peace, 2001, p. 2.

46 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, pp 3-5. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014 at 4.00AM.

47 Jennifer J. Llewellyn and Daniel Philpott, Restorative Justice, Reconciliation and Peacebuilding, Oxford University Press, 2014, p 15.

48 Ibid.

use of semi-structured interviews and the ethnographic research technique of participant observation. The use of mixed methods in an empirical study enables the researcher to combine the strengths of both methods while compensating at the same time for the weaknesses inherent in each method.[49] Johnson and Onwuegbuzie refer to this rationale for the use of mixed methods as "the fundamental principle of mixed methods research".[50]

With this research methodological framework, the researcher aimed at exploring Islamic peacebuilding prospects among Muslims in Ghana. The design particularly focused on the attitudes, behaviours and worldview of respondents in relation to Hajj preparations and performance as well as intra-Muslim tolerance and tolerance towards non-Muslims in Ghana. However, it is very important for any researcher to be specific in identifying the unit of analysis in a study even before the collection of data begins. This is because the identification of a unit of analysis defines the type of data the researcher is looking forward to collect and from whom it should be collected.[51] In this regard, individuals, groups, organisations, country, technologies, objects and others may constitute a unit of analysis of a study.[52] In line with this conceptual framework, the researcher identifies the respondents for this segment of the study, Muslims and non-Muslims alike, in relation to Hajj, as the core unit of analysis.

Qualitative study is an empirical research method concerned mainly with the use of words and not numbers in collecting and analysing data.[53] And as utilized in the present study, qualitative research methods rely on semi-structured in-depth interviewing and participant observation as the main fieldwork techniques in the collection of data.[54]

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49 Keith F. Punch and Alis Oancea, *Introduction to Research Methods in Education*, SAGE, 2014, p.339.

50 R.B. Johnson and A.J. Onwuegbuzie, *Mixed methods research: A research paradigm, whose time has come*, Educational Research 33(7), 2004, p.18.

51 Anol Bhattacherjee, *Social Research: Principles, Methods, and Practices*, Textbooks Collection, Book 3, 2012, p 9 Available at: http://scholarcommons.usf.edu/oa_textbooks/3 Accessed 20 October, 2014.

52 Ibid. p 10.

53 Keith F. Punch, *Developing Effective Research Proposal*, Sage Publications Ltd, 2000, p.4.

54 Alan Bryman, *Quantity and Quality in Social Research*, Unwin Hyman, 1998, p 1.

On the other hand, quantitative research method deals with numbers in collecting and analysing data and not words.[55] This means that quantitative data presents "information about the world in the form of numbers".[56] One key research tool for data collection in quantitative research methods especially in correlational survey is a survey questionnaire.[57] This study utilized a survey questionnaire to seek a wide-range of information in line with the objectives of the study including information on Hajj and peacebuilding in Ghana. The analysis of the data collected involved the grounded theorising processes as posited by Glaser and Straus.[58] The researcher employs the interpretive methods by utilizing inductive approach to derive theories as espoused by Bhattacherjee.[59]

The data collected through survey questionnaires were carefully coded as espoused by Bhattacherjee[60] using the Statistical Package for Social Sciences (SPSS), version 16. Coding is a qualitative technique for content analysis of data collected.[61] However, interviews were tape-recorded, replayed repeatedly, and diligently transcribed. Fieldwork methodology details have been discussed in chapter four of the present thesis.

1.8 SCOPE OF THE STUDY

This study explores peacebuilding values within the Islamic tradition. It also investigates how Hajj as a recurrent ritual of Islam can promote peacebuilding among Muslims in Ghana. Additionally, the study examines Muslim tolerance in Ghana and how it affects peaceful co-existence in the country. Therefore, the empirical focus and the unit of analysis for this

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55 Keith F. Punch and Alis Oancea, *Introduction to Research Methods in Education*, SAGE, 2014, p.111.

56 Ibid.

57 Keith F. Punch, *Introduction to Social Research: Quantitave and Qualitative Approaches*, SAGE Publications Ltd, 2005, p.99.

58 See B.G. Glaser and A. Strauss, *The Constant Comparative Method of Qualitative Analysis: The Discovery of Grounded Theory*, Aldine, 1967.

59 Anol Bhattacherjee, *Social Research: Principles, Methods, and Practices,* Textbooks Collection, Book 3, 2012, p 35. Available at: http://scholarcommons.usf.edu/oa_textbooks/3 Accessed 20 October, 2014 at 9.00 GMT.

60 Ibid.

61 Ibid.

research is the Muslim community in Ghana. In this regards, views of Hajj pilgrims, Muslim leaders, Muslim scholars and academics as well as the views of politicians and non-Muslims in relation to the subject matter form the basis of analysis in this study. By the Muslim community in Ghana, the researcher is referring to sampled pilgrims, the National Chief Imam of Ghana, leaders of national Muslim group and selected Islamic scholars across the Islamic doctrinal spectrum in Ghana. These include the Ahlul-Sunnah Wal-Jamaa'a group, the Tijjaniyyah Order, the Shi'a Muslim community and the Ahmadiyyah Muslim Mission. It is important to state that even though the global Sunni Muslim relations with Ahmadis have been problematic, the Sunni-Ahamadi relations in Ghana, particularly with the Sufi (Tijaniyyah) Sunni have been very cordial. By non-Muslims, the researcher is referring to adherents of Christianity and African Indigenous Religion which are the other two major religious groups in Ghana beside Islam.

The main sources underpinning the study are the two main primary sources of Islam: the Qur'ān and the Hadith. The Qur'ān and the Hadith are the focus for this study because they are the only sources of Islam unanimously agreed upon and accepted by all Islamic Theologians.[62] For this reason, the researcher engages in the examination of the exegesis of the Qur'ān and Hadith relating to peacebuilding values, pluralism and diversity as well as injunctions on war and peace.

Even though the Qur'ān and Hadith form the textual sources of the study, the researcher intermittently refers to other sources of the Islamic religion which contribute to the development of the Islamic tradition. In view of this, the study acknowledges the relevance and the role of the other sources of Islamic jurisprudence in shaping and influencing the lives of Muslims world over. These other sources include *ijma'* (consensus of legal opinion), *qiyas*

[62] See Imran Ahsan Khan Nyazee, *Islamic Jurisprudence*, The Other Press, 2003, p.144.

(analogy), *istihsan* (juristic preference), *qawl al-sahabi* (opinion of a Companion of the Prophet), *maslahah mursalah* (jurisprudential interest), *sadd al-dhari'ah* (blocking lawful means to an unlawful end), *istishab al-hal* (presumption of a continuity of a rule), *'urf* (custom), and earlier scriptural laws.[63]

Moreover, the research explores studies and literary works done in this research area. These include researched papers, articles and published books relating to peacebuilding; Islam and peace; Islam and restorative justice; and goodness in Islam. The study also concerns itself with topics such as Islam and reconciliation; Islam and nonviolence; the relevance of Hajj to peace; and Islamic peacebuilding initiatives. Additionally, scholarly works on positive peace; tolerance in Islam, intra-faith and inter-faith relations in Ghana; religious conflicts in Ghana and other relevant literature are utilized in this study.

Furthermore, peace models pertinent to the objectives of this study; and United Nations reports on peacebuilding, particularly regarding the engagement with civil society including religious communities are of relevance to this study. In this regard, the researcher engages discourses which relate to peace-making and peacekeeping within the context of this research. Also, the study utilizes scholarly works and studies relating to Islamic wars, Islamist militant groups, terrorism and Jihād even though the main focus of the research is on Islam and peacebuilding.

1.9 LITERATURE REVIEW

The literature reviewed for this study was categorized into themes that emerged based on its relevance to the subject matter of the study. The broad themes under which this literature review is pursued are: peacebuilding: meaning, concept and practice; the concept of peacebuilding and Islam; Islam, tolerance and inter-faith dialogue; Hajj and peacebuilding

63 Ibid, p.145.

values; Islam in Ghana, and intra-faith and inter-faith relations in Ghana.

1.9.1 Peacebuilding: meaning, concept and practice

Several scholars have written on peacebuilding as a concept and practice. Works of scholars such as Johan Galtung, Boutros Boutros-Ghali, John Paul Lederach, Hiroshi Oda, Hideaki Shinoda, Marwan Darweish and Carol Rank, and Jennifer J. Llewellyn and Daniel Philpott among other important works patronised in the field of peacebuilding have been engaged in this segment of the literature review.

1.9.1.1 Meaning and evolution of Peacebuilding

In his book '*An Agenda for Peace'*, Boutros-Ghali defines peacebuilding as "action to identify and support structures which tend to strengthen and solidify peace to avoid a relapse to conflict".[64] Boutros-Ghali sees the concept of peacebuilding as a counterpart of preventive diplomacy which constructs a new environment that seeks to avoid the breakdown of already existing peaceful conditions.[65] According to Boutros-Ghali, dealing with the economic, social and humanitarian challenges through sustained collaboration and co-operation will ensure the durability of peace in societies.[66] The Boutros-Ghali definition as positioned within the context of United Nations peace operations has become the popular contemporary definition used in most academic discourse. This is evident in works of Lemay-Herbert and Toupin[67], Darweish and Rank,[68] and Llewellyn and Philpott[69].

Offering further explanation on Boutros-Ghali's definition of peacebuilding, Shinoda posits that peacebuilding refers to the establishment of a socio-political structure which can pre-

64 Boutros Boutros-Ghali, *An Agenda for Peace*, United Nations, 1992, p. 21. Available at www.un.org/Docs/SG/agpeace Accessed on December, 4, 2014 at 1.00 AM.
65 Ibid, p.57.
66 Ibid.
67 See N. Lemay-Hebert and S. Toupin, *Peacebuilding: A broad review of approaches and practices*, Peacebuild, 2011, p.1.
68 Marwan Darweish and Carol Rank, *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, p. 2.
69 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, pp.1-6.

empt conflicts and violence, as well as serving as the effective tool to solidify the existing peace.[70] Additionally, Jennifer J. Llewellyn and Daniel Philpott define peacebuilding in their book *'Restorative Justice, Reconciliation, and Peacebuilding'* as "activities that aim to build sustainable, just, and peaceful relationships in the wake of war or other systematic human rights violations".[71] Obviously, the wording of the definition by Llewellyn and Philpott suggests a post-conflict peacebuilding whereby the emphasis is placed on sustainable peace based on the discharge of restorative justice and rebuilding of broken relationships. However, Thania Paffenhol simply defines peacebuilding as "the process of achieving peace".[72] This definition appears to be very simplistic, but it postulates that any endeavour that leads to peace is peacebuilding. In this regard, Paffenholz argues that the meaning and understanding of peacebuilding differs from one situation to another "in terms of approaches, scope of activities and time frame".[73]

Even though the definitions of Boutros-Ghali and Shinoda as well as that of Jennifer J. Llewellyn and Daniel Philpott do not specifically mention the role of religion, the role of religious people in grassroots relational peacebuilding or the pre-emption of violence through peaceful co-existence among diverse religious adherents cannot be overlooked in the contemporary times. Therefore, the word "peacebuilding" is used in the present thesis within the context of definitions of both Boutros-Ghali and Shinoda with great emphasis on religion as a formidable contributor to general societal peace, an actor in the resolution of conflicts and an initiator of ethos and rituals that can pre-empt violence in society. This definition of peacebuilding as posited by Boutros-Ghali and the further expatiation by Shinoda are very

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70 Hideaki Shinoda, *Re-considering the Concept of Peace-building from Strategic Perspectives on International Peace Operations*, Hiroshima Peace Science 24:21-45, 2002, p.33.

71 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p. 4.

72 Thania Paffenholz (ed.), *Civil Society and Peacebuilding: A Critical Assessment*, Lynne Rienner Publishers, 2010,pp. 43-64.

73 Ibid.

significant to this study as they throw more light in the use of the word "peacebuilding" in the thesis.

1.9.1.2 Contemporary Peacebuilding Models

Though the concept and popularity of peacebuilding is credited to Boutros-Ghali and his book *'An Agenda for Peace'* as asserted by Darweish and Rank[74], the word 'peacebuilding' was originally coined and used by Johan Galtung in his discourses on peace and violence in contrast to the terms "peacemaking" and "peacekeeping", and limited its scope to inter-state relationships.[75] The works of Johan Galtung, considered the founder of peace studies, predominantly focused on the relationship between peace and violence. In his book *'Peace by Peaceful Means'*, Galtung contends that in any peace initiative, peace cannot be achieved by the action taken by the elite only, unless concerted action of all parties is solicited.[76] Galtung also posits the idea of 'negative peace and positive peace' which guide peacebuilding practice and initiatives in contemporary times. According to him, negative peace "is the absence of violence, absence of war"; and positive peace "is the integration of human society".[77] For him, the understanding of violence which he defines in relation to peace as being "present when human beings are being influenced so that their actual somatic and mental realisationsare below their potential realisation" is crucial in any peace initiative.[78] Equating peace to health and violence to disease, he states that: "Peace studies are so similar to health studies. The word-pair 'health/disease' from health studies and 'peace/violence' from peace studies can be seen as specifications of these more general labels".[79]Thus, peacebuilding

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74 See Marwan Darweish and Carol Rank, *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, p.2.

75 Johan Galtung, , *Three approaches to peace: peacekeeping, peacemaking and peacebuilding* .In Peace, War and Defence: Essays in Peace Research, Volume II, ed.J. Galtung , Christian Ejlers, PRIO, 1975, pp.282-304.

76 Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, Sage, 1996, p.1.

77 Johan Galtung, *An Editorial*, Journal of Peace Research, 1(1),1-4, 1964, p.2.

78 Johan Galtung, *Violence, Peace and Peace Research*, Journal of Peace Research, 6(3), 167-191, 1969, p.168.

79 Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, Sage, 1996, p.1.

demands the tackling of all root and structural causes of violence and tension in society. In this light, Baljit Singh Grewal sees Galtung's concept of positive peace to be emancipatory in posture and that it devolves peacebuilding from the state to individuals and groups in society.[80] By and large, Galtung's peace model appears to be subscribing to "Top-Bottom" approach to peacebuilding as it largely focuses on the state rather than individuals and civil groups in society. Galtung's writing on peace, especially his definition of peace and how it relates to violence is of great relevance to this study which explores how to counter violence with peaceful values within the Islamic tradition.

However, the peacebuilding model expressed in the writings of John Paul Lederach, a renowned contemporary peace research scholar, relates directly to the peacebuilding approach being explored by this study. In his book, *"Building Peace: Sustainable Reconciliation in Divided Societies",* Lederach posits a peacebuilding model which identifies tolerance and reconciliation as immutable and indispensable dynamics in peacebuilding; and identifies non-state actors such as local people, religious leaders and civil society groups as the critical facilitators.[81] By this, Lederach argues that peacebuilding is the comprehensive effort to address the relationship issues underpinning violent behaviours or conflicts, and that such approach should start from the grassroots (local and community level) to the national level and at the international level, thus the bottom-up approach.[82] Lederach contends that in peacebuilding initiatives, three alternative approaches are used depending on the nature of the conflict or tension: top-level approach which is also called the "top-down" approach; middle-range approach; and the grassroots approach.[83] However, Lederach places much emphasis on the' bottom-up' approach because according to him, the grassroots are the real contacts where

80 Baljit Singh Grewal, *Johan Galtung: Positive and Negative Peace*, Auckland University of Technology, 2003, p.6.
81 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, pp.37-55.
82 Ibid, pp. 24-25.
83 Ibid, pp.37-55.

peace strategies can be utilized in order to affect the masses for a lasting peace.[84] Indeed, Lederach's peacebuilding model is augmented by the "transformative cosmopolitan model" whereby the focus is on pre-emptive peacebuilding which hinges on advocacy on peace and non-violence through effective peace education as posited by Oliver Ramsbotham et al.[85] The 'bottom-up' model as expressed by Lederach forms the theoretical framework under which this thesis is anchored. In this regard, one of the areas being explored by the present thesis is the role and actions of ordinary Muslims in peacebuilding focusing on the preparations of Hajj pilgrims at the Ghana Hajj Village. The concepts of forgiveness and by extension reconciliation are well embedded in Hajj and it is a religious experience which is expressed by every individual Muslim pilgrim.[86]

On the effective exploration and utilization of fertile avenues for peacebuilding, Marwan Darweish and Carol Rank contend in their book*,"Peacebuilding and Reconciliation: Contemporary Themes and Challenges"* that contemporary peacebuilding ought to be comprehensive by utilizing every available interventionist avenue in society in order to achieve a lasting peace in many communities.[87] However, they caution that such peacebuilding initiatives will only be effective if trust has been built among parties involved in the process and when parties have confidence in the system or medium being used to build the peace .[88] In this regard, Darweish and Rank argue that promotion of democracy which is established on the principles of justice, equality, participation and representation will enhance effective peacebuilding as espoused by the 'liberal peace' model.[89] Darweish and Rank

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84 Ibid.

85 See Oliver Ramsbotham, Tom Woodhouse and Hugh Miall, *Contemporary Conflict Resolution: The Prevention, Management, and Transformation of Deadly Conflicts* (3rd ed), Polity Press, 2011, pp.235-240.

86 Erin Kenny, *Gifting Mecca: Importing Spiritual Capital to West Africa*, Mobilities Vol. 2,No.3, 363-381, ,Routledge, 2007, p.367

87 Marwan Darweish and Carol Rank, *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, pp. 2-3.

88 Ibid, pp. 4-5.

89 Ibid.

acknowledge the value and role of reconciliation as a crucial variable in any peacebuilding activity, but posit that emphasis should rather be placed on the term 'co-existence' since it is more appropriate, as people can live together peacefully by tolerating their differences without reconciliation.[90] The views of Darweish and Rank on effective utilization of non-traditional avenues for peacebuilding, trust and confidence building, the pursuit of justice among others are very relevant to this thesis because the issues raised are some of the pertinent topics being examined in this study. However, it must be stated that the view expressed by Darweish and Rank on reconciliation cannot be tenable at all times in peacebuilding initiatives. Sometimes building peace among parties is relatively contingent on effective reconciliation which is often defined in terms of restorative justice and pursued especially by the major religious traditions including Judaism, Christianity and Islam.[91] As a study pursued from the perspective of religion, the concept of reconciliation as a peacebuilding technique is much explored.

Another peacebuilding model discernible in the literature is the 'liberal *peacebuilding'* model. On this model, Chrissie Hirst asserts that the traditional peacebuilding model associated with the United Nations which was initiated by in 1992 through the instrumentality of the then UN Secretary-General Boutros Boutros-Ghali is what has become known as '*liberal peacebuilding'*.[92] According to Hirst, Boutros-Ghali's *'An Agenda for Peace'* and *'Supplement to Agenda for Peace'* writings set the tone for liberal peacebuilding which is also termed by some analysts as the *'standard operating procedure'* (SOP).[93] Hirst posits that, this model of peacebuilding is underpinned by "the assumption of

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90 Ibid.

91 J.J. Llewellyn and D. Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, Pp 24-34.

92 Chrissie Hirst, How Has The Liberal Peace Served Afghanistan?, in Darweish, M. and Rank, C. (eds.) *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, pp. 15-6.

93 Ibid.

liberali ation" which is expected to provide "optimal recipe for lasting peace in post-conflict countries"; and this is executed through initiatives such as disarmament, demobili ation, security sector reform, democratic reforms, election monitoring and regulatory reforms among others.[94]

However, Hirst contends that in spite of the popularity and application of the 'liberal peacebuilding' in countries such as Afghanistan, Bosnia, Kosovo and East Timor by the United Nations, the model has come under barrage of criticism on the basis of being counterproductive, overly top-down, formulaic, and perceived as "merely a cover for the political and economic interests of the West".[95] Mac Ginty acknowledges the impact of the United Nations' *'liberal peacebuilding'* and argues that the UN has helped in standardizing *'liberal peacebuilding'* as a result of its universal usage.[96]

However, Mac Ginty criticises the use of the model by the United Nations for having reduced "the space available for alternative (non-Western) approaches to peace-making" and by extension to peacebuilding.[97] This critique of Mac Ginty provides impetus and relevance for the general objective for the present thesis as it seeks to explore how non-traditional actors such as religious practitioners can contribute to peacebuilding in society. In contrast to the '*standard operating procedure'* (SOP) of the United Nations, this thesis concerns itself with exploring relational peacebuilding initiatives among religious practitioners with the focus on how the Muslim community in Ghana relates to itself (intra-faith relations) and how it relates to other religious communities in the country (inter-faith relations).

1.9.1.3 Peacebuilding and the concept of justice

Another concept (which is popular) in the literature is that of justice. Writing in their book

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94 Ibid.
95 Ibid.
96 Roger Mac Ginty, *No War, No Peace: The Rejuvenation of Stalled Peace Processes and Peace Accords*, Palgrave Macmillan, 2006, p.33.
97 Ibid.

'Restorative Justice, Reconciliation, and Peacebuilding', Jennifer J. Llewellyn and Daniel Philpott locate justice in the pursuit of peace and peacebuilding initiatives. They argue that even though the world is witnessing an era of peacebuilding explosion, lack of dispensation of justice as part of peacebuilding initiatives has denied the world of lasting peace.[98] Therefore, they assert that an integrated and holistic peacebuilding initiative cannot materialize when it is not founded on what they referred to as "an overarching and operational concept of justice".[99] According to them "a relational concept of justice serves to integrate the various and often competing goals involved in peacebuilding into a holistic framework for normative assessment and practical guidance".[100] They further aver that there are four main features of global peacebuilding debates which make the concept of justice imperative in peacebuilding. These include the massive presence of peacebuilding activities with the aim of addressing past injustices; the perpetuation of conflicts and tensions around the world; the existence of antagonistic paradigms of peacebuilding concepts; and the pervasive nature of claims for justice and presence of large-scale injustices around the globe.[101] In a thesis which discusses peacebuilding in the context of a religious community, the pertinence of justice to peacebuilding cannot be glossed over. Therefore, the work of Llewellyn and Philpott on peacebuilding and justice is of great relevance to this study. Indeed, the subject matter of justice within the framework of Islamic peacebuilding is extensively discussed in chapter three of the thesis.

Writing on justice and peacebuilding under the subject *"Post-Conflict Peacebuilding: Meeting Human Needs for Justice and Reconciliation"*, Wendy Lambourne alludes to the imperativeness of justice in any peacebuilding endeavour and argues that any effective

98 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.15.
99 Ibid, pp.4-7.
100 Ibid.
101 Ibid.

peacebuilding initiative, especially after cessation of conflict should underscore the fundamental relationship between justice and reconciliation; and that a genuine reconciliation is embedded in the proper discharge of justice to victims of injustices of the past.[102] She further posits that one of the human needs to be satisfied to pave way for a lasting peace especially in the aftermath of conflict is justice; and that addressing "people's expressed needs in relation to justice and reconciliation is one step which can contribute to the long-term success of peacebuilding".[103] Alluding to Lambourne's argument on the primacy of justice in peacebuilding, Thania Paffenholz espouses the critical role of justice in peacebuilding and asserts that peacebuilding achieves positive peace when it engenders the creation of structures and institutions which is anchored on justice, equity and co-operation.[104]

Focusing on non-traditional peacebuilding and the use of non-state actors, Hiroshi Oda describes peacebuilding embarked on by non-state actors such as religious groups, civil society groups, local leaders and 'ordinary persons' among others as "peacebuilding from below".[105] Drawing from Lederach's position that people have a potentiality for peace, Oda defines 'peacebuilding from below' as the "practice by non-state actors utilizing various resources to create amicable relationships with national, ethnic, racial, religious or political others and to build a social structure which is able to promote a sustainable peace".[106] According to Oda, the characteristics of 'peacebuilding from below' include first, the rationality to others which encompasses restoration of relationship with others, second

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102 Wendy Lambourne, *Post-Conflict Peacebuilding: Meeting Human Needs for Justice and Reconciliation,* Peace, Conflict and Development, Issue Four, 2004, p. 4-9.

103 Ibid, p.21.

104 Thania Paffenholz (ed.), *Civil Society and Peacebuilding: A Critical Assessment*, Lynne Rienner Publishers, 2010,pp. 43-64.

105 Hiroshi Oda, *Peacebuilding from Below: Theoretical and Methodological Considerations toward an Anthropological Study on Peace*, Journal of the Graduate School of Letters, Vol.2, Hokkaido University, 2007, p.7.

106 Ibid, p.9.

historical context which means relations to memory and history of war, armed conflict or colonial rule, and third, social practice.[107] Oda posits that ethnographic methodology is the most conducive method for peacebuilding studies since it is the methodology to "describe subjects in terms of their detailed and complex everyday context"; and that ethnographic results on peacebuilding from below may plant "seeds of peace" which will germinate firmly from the ground and actualize the desired effect for lasting peace.[108] Even though Oda's "peacebuliding from below" model benefits heavily from the Lederach peacebuilding model, its uniqueness lies in the position that pursuing peacebuilding with non-state actors such as a religious community or civil society using ethnographic methodology may yield a lasting peace. Oda's work is very pertinent to this study as the researcher employs and applies ethnographic research methodology as one of the methods utilized for the collection of data for this study.

1.9.1.4 Challenges of contemporary peacebuilding

In practice, some challenges have been identified with various contemporary peacebuilding models. For instance, Necla Tschirgi has identified some of the challenges in putting peace models into practical use. Tschirgi argues that one of the challenges for effective peacebuilding is the ability to apply the "principles in concrete contexts"; and that in order to achieve success in peacebuilding, it "requires a coherent and sustainable political strategy".[109] Tschirgi further explains that the term 'peacebuilding' itself poses complexity for its application as it is defined in multiple ways that reflect the diversity of perspectives and approaches including the specificity of and mutual accountability; and importance of monitoring, evaluation and continual learning.[110] Moreover, Tschirgi contends that education

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107 Ibid, p.13.
108 Ibid.
109 Necla Tschirgi, *Conflict, Education and Peacebuilding: Converging Perspectives*, Conflict and Education 1:1, 2011, p.2.
110 Ibid.

has an immutable role in peacebuilding; holistic approach; national ownership; roles of external actors; co-ordination peacebuilding and that it should be part of the larger strategy for peace consolidation, because it can address contentious issues such as inequalities and prejudices; and it can foster new values and institutions.[111] However, Tschirgi's view appears to be addressing only United Nations or state-owned approach to peacebuilding without reflection on non-state oriented peacebuilding. In contrast, this study is pursued from the perspective of non-state actors with Muslims in Ghana and their Islamic beliefs and practices as the core elements being explored for peacebuilding.

1.9.2 The Concept of Peacebuilding in Islam

Specific academic works on Islam and peacebuilding have been few. However, there is a lot of work that has been done in the area of Islam and peace. Such works have focused on Islamic values that can promote communal peace. Most of the writings have concentrated on Islamic position on tolerance, forgiveness, compassion, justice, non-violence, plurality, diversity, inter-religious dialogue, and inter-faith relations. Themes that emerged during the review of the literature on the concept of peacebuilding in Islam is further disaggregated under specific headings such as the meaning of peace in Islam, Islamic values that promotes peace, and Islamic peacebuilding and challenges.

1.9.2.1 Meaning of peace in Islam

Karim Douglas Crow traces the origin of the concept of peace in Islam to the Arabic verbal noun from S-L-M which has its based form as *'salima'/ 'yaslamu'* and the key nouns that can be derived from this base verb are *salāmah, salm, silm and salām* each of which connotes peace or security.[112] Moreover, Crow posits that 'salāmah' or 'salām' (peace) has affinity

111 Ibid.

112 Karim Douglas Crow, The Concept of Peace/Security (Salm) in Islam. In G.Muhammad, I. Kalin and M.H. Kamali (eds.) *War and Peace in Islam: The uses and Abuses of Jihād*, The Royal Aal-Bayt Institute of Islamic Thought, Pp. 252-253.

with words such as '*amān*' (surety), '*sulh*' (conciliation) and several verbal roots that connect to the root S-L-M; and that *sulh* is considered as one of the pillars for peacebuilding in Islamic thought and practice.[113] Drawing on these Arabic verbal roots, Crow concludes that, the term al-Islām has "an intimate connection" with peacebuilding and human security.[114] This linguistic background on peace in Islam by Crow is of immense importance to this study which looks at peacebuilding in the Islamic tradition. Terms such as *salm*, *silm*, and *salām* (peace/security); *sulh* (conciliation); and *amān* (surety) as traced by Crow are of foundational relevance to the study as these terms put the discussion on peace in Islam on the right linguistic footing.

Defining the concept of peace in Islam, Abdur-Rahman Abdul-Kareem Al-Sheha explains that peace in Islam embodies a comprehensive peace which encompasses the inner and spiritual peace of the individual, the outer social peace, and the global vision of peace for the entire humanity.[115] Al-Sheha asserts that Islamic concept of peace includes the global vision of general universal peace for all humanity, since the principles underpinning it include stability, mutual respect, and non-aggression.[116] Al-Sheha's definition of Islamic conception of peace resonates with the parameters within which this research was pursued. The research was pursued under the assumptions that peace in Islam ought to go beyond Muslims and their communities to feed into the global vision of peace for all people irrespective of their location, tribe, race or religion as Al-Sheha contends above.

In his article "*Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*" Ibrahim Kalin writes about the nature of peace in Islam and expounds that Islamic peace

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113 Ibid.
114 Ibid.
115 Abdur-Rahman Abdul- Kareem Al-Sheha, *Islam is the Religion of Peace*, www.islamlandcom, 2010, pp.12-13.
116 Ibid.

requires the combination of spiritual individualism and social collectivism in order to engender the needed peaceful effect in society.[117] In view of this, Kalin argues that the concept of peace in Islam is that of positive peace because it engenders "a willingness to generate balance, justice, cooperation, dialogue, and coexistence as the primary terms of a discourse of peace".[118] This understanding of peace in Islam as posited by Kalin suggests a peace that transcends the absence of war and conflict; and the pursuit of it is a collective responsibility of all individuals with the objective of the integrating human society, as the originator of the concept of 'positive peace' Johan Galtung indicates.[119] Also, Kalin's position on the spiritual and social dimensions of Islamic peace can be traced to the Qur'ān. The Qur'ān puts emphasis on the inner peace that reflects in the behaviour and character of the human being which ought to infect the general societal peace.[120] In this regard, Tariq Ramadan asserts that peace in Islam means being at peace with God, with creation, with oneself.[121] And that it is the aspiration to have peace with God, the creation and oneself (*salāmah al-nafs*) which gives meaning to act of faith in Islam.[122]

Writing in his book *"Nonviolence and Peace Building in Islam: Theory and Practice",* Mohammed Abu-Nimer for his part defines peace from the Islamic perspective as "a state of physical, mental, spiritual, and social harmony, living at peace with God through submission, and living at peace with one's fellow human beings by avoiding wrongdoing".[123] According to Abu-Nimer, total submission to Allah is deemed the foundation and source for peace, and it is to be applied internally, personally, and socially.[124] Again, these definitions and

117 Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, Islamic Studies 44:3, 2005, Pp.332-333.
118 Ibid.
119 See Johan Galtung, *An Editorial*, Journal of Peace Research, 1(1),1-4, 1964, p.2.
120 See Qur'ānChapter 89 verses 27-30.
121 Tariq Ramadan, Islam: *The Essentials* (Fred A. Reed trans.), Pelican Books, 2017, p.52.
122 Ibid.
123 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory* and Practice, University Press of Florida, 2003, p.60.
124 Ibid.

meanings put forward by these scholars are very significant to this work as it helps to focus on the understanding of peace and peacebuilding within the purview of the Muslims who are the unit of analysis in this study.

1.9.2.2 Islamic peacebuilding values

Writing in his article *"Islam and Peacebuilding",* Abdul Rashied Omar explains that the Islamic concept of peace is that of positive peace which is underpinned by the Islamic values of compassion (*rahma*) and justice (*qist* and *'adl*) which have been reiterated severally in the most primary source of Islam, the Qur'an.[125] According to Omar, the word '*rahma*' (compassion) which appears in the Qur'ān more than 326 times means "softening of the heart towards one who deserve our mercy and induces us to do good to him/her"; while *qist* or *'adl* (justice) means "to give someone his or full portion".[126] However, Omar avers that in as much as the concept of justice is an indispensable value in Islam, the pre-eminent Islamic value for peacebuilding is *'rahma'* (compassion). In this regard, Omar argues that *'rahma'* (compassion) is the most indispensable Islamic value for peacebuilding not only because *'Al-Rahman'* (The Compassionate One) is the most important attribute of Allah but it also carries the composite meaning of "softening of the heart towards one who deserves our mercy and induces us to do good to him/her".[127]

Similarly, David Smock and Qamar-ul Huda stress in their article "*Islamic peacemaking since 9/11*" that Islamic principles and values that underpin the practice of non-violence and peacebuilding the pursuit of justice; doing good; the universality and dignity of humanity; the sacredness of human life; and equality.[128] Other Islamic values that promote peacebuilding

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125 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, p.3. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014.

126 Ibid, p.4.

127 Ibid.

128 David Smock and Qamar-ul Huda, *Islamic Peacemaking since 9/11*, Special Report, USIP, 2009, p.8.

stated by Smock and Huda include the quest for peace at individual, interpersonal, communal, regional and international levels; peacemaking through reason, knowledge and understanding; creativity; forgiveness; proper deeds and actions; responsibility; patience; collaborative actions and solidarity; inclusivity; diversity; pluralism; and tolerance.[129] For Smock and Huda, these values and principles are crucial to Muslim peacebuilding.[130]

Additionally, Mohammed Abu-Nimer and Ihsan Yilmaz in their article *"Islamic Resources for Peacebuilding: Achievements and Challenges"* identify Qur'ānic infectious terms such as '*ihsan'* (perfect goodness), '*samah'* (forgiveness), '*sabr'* (patience, steadfastness), '*adl'* (justice), '*amal al-khayr* (good deeds), and a collective sense of communal peace-making and human solidarity (*Ummah*)" as values that promote communal peace and denounce violence.[131] This thesis was well positioned through its anchoring objectives and research questions to explore the application of these concepts at the community level with the view to explore its benefits for general societal peace. Moreover, because these Islamic values and principles are bedrocks for Muslim peacebuilding, the thesis discusses these values and principles extensively in chapter three, four and five.

1.9.2.3 Challenges to Islamic peacebuilding

Writing on "*Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality"* Abu-Nimer argues that the concepts of peace-making, mediation, arbitration and negotiation are Islamic values which are imbedded in the Qur'ān and practiced by the Prophet (pbuh); and that these values enabled Muslims in the past to be more progressive rather than the use aggression and violent confrontation.[132] However, Abu-Nimer contends that the challenge

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129 Ibid.
130 Ibid.
131 Mohammed Abu-Nimer, *Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality*, United States Institute of Peace, 2001, pp.4-5.
132 Ibid, p.5.

confronting practitioners of Islamic peacebuilding is how to transfer Western made frameworks which are developed with cultural assumptions of the West such as "materialism, rationalistic cost-benefit analysis, individualism and a strong emphasis on contractual relationships" which run in contrast with the Islamic cherished values to Muslim communities.[133] Moreover, Abu-Nimer identifies that there are macro challenges as well that come against the adaptation and implementation of these Islamic peacebuilding values by Muslim leaders and individual members of Muslim communities.[134] Some of the impediments identified as inimical to the promotion of Islamic peacebuilding include lack of innovative and creative leadership, the absence of civil liberties and peoples' participation in the decision-making process, co-optation of religious leaders in secularly political governance where interests of political leaders are promoted rather than the interest of the people, and corruption which has permeated all segments of society.[135] Furthermore, Abu-Nimer explains that assumptions such as" peace is a tool for pacification", "peace and non-violence contradict justice", "violence can eventually terminate conflicts", "nonviolence is not authentic method of conflict resolution on political level", "the denial that conflict is an integral part of life and human interaction" among others, preached by some individuals in society serve as obstacles to effective peacebuilding.[136] Undoubtedly, these obstacles to peacebuilding in Muslim communities as enumerated by Abu-Nimer require trust and belief-based interventions in order to dismantle them. One of the core objectives of this study deals with some of the challenges mentioned by Abu-Nimer, as it explores a belief-based activity such as the Islamic recurrent ritual of Hajj as an avenue for peacebuilding in Muslim communities in Ghana.

133 Ibid.
134 Ibid.
135 Ibid.
136 Ibid.

1.9.2.4 Theoretical Framework for Islamic Peacebuilding

Subsequently, Abu-Nimer posits a theoretical framework under which peacebuilding can be pursued in Islam and among Muslims. He argues that peacebuilding in Islam is best handled from the anthropological emic and etic approaches to the study of culture which employs "the identification and the use of native terms or institutions as key organising concepts for description or analysis".[137] Abu-Nimer asserts that a crucial factor for an emic approach to Islamic culture and the prevention of violence is the Muslim and his or her environmental context which includes sub-cultures and subjective factors that influence resolution of conflicts, pre-emption of violence, and peacebuilding; whereas an etic approach to Islamic culture will preoccupy itself with the "generic patterns of Islamic cultural behaviour".[138] Abu-Nimer's analysis on the need for factoring cultural and environmental context in Islamic peacebuilding appears to be inspired by the work of Kevin Avruch entitled "*Culture and Conflict Resolution*". In this book, Avruch contends that the use of emic and etic approaches in peacebuilding "make the case for not neglecting context" in handling cultural or environmental dimensions.[139] Even though Avruch's emic and etic models deal more with conflict resolution, it equally benefits peacebuilding analyses such as the one engaged in this thesis. The emic and etic approaches to conflict pre-emption and resolution is relevant to this study as it contextualizes the research within the attitudes and behaviours of Muslim community in Ghana towards peacebuilding.

Consequently, Abu-Nimer explains that scholars and practitioners work within a framework which is anchored by certain assumptions. And these include scholars' own cultural and religious interpretations and assumptions; the understanding and application of Islam in

137 Mohammed Abu-Nimer, *Nonviolence and Paece Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.5-6.
138 Ibid.
139 Kevin Avruch, *Culture and Conflict Resolution*, United States Institute of Peace, 1998, p.57.

various historical periods, especially as a way of understanding the collective and individual survival of Muslim communities; and understanding and acknowledging the vast research into peaceful Islamic methods of dealing with conflicts.[140] Also, understanding the set of values, beliefs and rituals which in itself promotes peacebuilding and abhors violence; and going beyond the Qur'ān and Prophetic traditions (Hadith) to acknowledging the values of Muslim cultures, rich traditions of Muslim communities and strategies that promote peace and conflict resolution.[141] Moreover, applying the concepts of justice ('*adl*), beneficence (*ihsan*), and wisdom (*hikmah*) which are the core principles for peacemaking in Islam; and the differentiation between the terms *Arab'* and *'Muslim'* in order to avoid facile generalizations.[142] Furthermore, Abu-Nimer contends that in the studies of peace and nonviolence in Islam, researchers and peacebuilding practitioners must acknowledge that there are other scholars who attempt to support the notion that war, Jihād and violence are core elements of Islam as a religion, and yet the analyses by these scholars exclude the replete injunctions in the Qur'ān or Hadith that enjoin the pursuit of peace by Muslims.[143] Indeed, the lack of parallel reading on violence and peace from the same Islamic primary sources as posited by Abu-Nimer has been identified as one of the challenges for promoting the value of peace among Muslims. For instance, Abdula i Sachedina rightly asserts that "if Muslims were made aware of the centrality of Koranic teachings about the religious and cultural pluralism as a divinely ordained principle of peaceful coexistence among human societies, then they would spurn violence in challenging their repressive and grossly inefficient governments".[144] This assertion by Sachedina appears to have been motivated by the ascendency of narratives of justification for the use of violence in Islam by contemporary

140 Mohammed Abu-Nimer, *Nonviolence and Paece Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.5-6.
141 Ibid, pp.18-22.
142 Ibid, pp.25-36.
143 Ibid.

Jihādist groups such as Al-Qaeda, Islamic State of Iraq and Syria (ISIS), Boko Haram and Al-Shabab among others.

1.9.2.5 Framework for Islamic Peacebuilding

In his book, "*Nonviolence and Peace Building in Islam: Theory and Practice*", Mohammed Abu-Nimer posits core principles and values in the Islamic tradition that can be utilized together as a framework for peacebuilding by Muslims.[145] These Islamic values and principles include the pursuit of justice; social empowerment anchored through the concept of doing good (*Khayr* and *Ihsan*), the universality and dignity of humanity; the sacredness of human life; the quest and value of peace; a duty of peace-making on every Muslim; the obligation of the use of knowledge and reason; the use of creativity and innovation (*Ijtihad*) in dealing with conflicts and relationships without compromising on the value of justice; the concept of forgiveness; obligation of deeds and actions; individual responsibility and choice; the concept of *Sabr* (patience, perseverance, steadfastness, not being hasty, systematic, understanding in sorrow etc.); collaborative actions and solidarity; collective action through the *Ummah* concept; and inclusiveness and participatory processes regarding the affairs of the people among others.[146] Indeed, it must be noted that David Smock and Qamar-ul Huda affirms almost all the values listed by Abu-Nimer and conclude that many contemporary Islamic scholars have identified these principles and others as the cornerstones for Islamic peacebuilding.[147] Abdul Rashied Omar, Abdulaziz Sachedina, Ibrahim Kalin, Reza Shah-Kazemi, Abdul-Kareem Abdul-Rahman Sheha, Mohammad Hashim Kamali, Tariq Ramadan, Chaiwat Satha-Anand, Asma Afsaruddin and Ayşe Kadayafci-Orellana are some of the

144 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.13.
145 Mohammed Abu-Nimer, *Nonviolence and Paece Building in Islam: Theory and Practice*, University Press of Florida, 2003, Pp. 5-6.
146 Ibid.
147 See David Smock and Qamar-ul Huda, *Islamic Peacemaking Since 9/11*, Special Report, USIP, 2009, p.8.

scholars who have utilized these Islamic values and principles to make a case for peacebuilding among Muslims and for inter-faith relations.[148] For example, Abdulaziz Sachedina writes in his book: *"The Islamic Roots of Democratic Pluralism"* that one of the fundamental Islamic values which promotes peacebuilding and peaceful co-existence is the acceptance of pluralism in the primary sources of Islam.[149] Sachedina argues that it is essential for Muslims and their communities to uphold the Islam value of pluralism which was exemplified during the era of the Prophet so that they can peacefully interact with non-Muslims and promote the Islamic moral obligation for peace.[150] In the same vein, Asma Afsaruddin observes in her article "*Tolerance and Diversity in Islam*" that the historical trajectory of Muslims and their communities suggests that they understood the Islamic injunctions on pluralism; and that the earlier Muslims heeded to the call to show understanding to people who professed other religions beside Islam, particularly the other Abrahamic faiths such as Christianity and Judaism and lived with them peacefully as being part of them .[151] Asfaruddin's position implies that tolerance ought to be the mark of every Muslim giving that the value of tolerance has been part of the Islamic tradition.

Similarly, Reza Shah-Kazemi identifies tolerance and diversity as very important Islamic values for peaceful coexistence between Muslims and non-Muslims. In his book "*The Spirit of Tolerance in Islam*" Shah-Kazemi asserts that pluralism and diversity are consequence of tolerance which is an inherent value in the Islamic primary sources of the Qur'ān and the traditions (Sunnah) of the Prophet Muhammad (pbuh).[152] For Shah-Kazemi, Allah has willed that there will be different religions; and that the spirit of tolerance in Islam is connected to

148 The present thesis discusses in detail the Islamic values and principles for peacebuilding proffered by these scholars in Chapter Three.
149 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.6.
150 Ibid.
151 Asma Afsaruddin, *Tolerance and Diversity in Islam*, Peace Colloquy Issue No. 2, 2002, p.8.
152 Reza Shah-Kazemi, *The Spirit of Tolerance in Islam*, Islamic Publications Ltd., 2012, p.77.

the knowledge of other revealed religions mentioned in the Qur'an.[153] Thus, the Muslim is enjoined by his faith and the knowledge of the existence of other religions as the Qur'ān teaches to be tolerant of other religious traditions and communities.[154] As such, Shah-Kazemi argues that the Muslim has the ethical obligation to be tolerant to others since the value of tolerance derives its spiritual imperativeness from the Qur'an.[155] This study draws on these Islamic principles and values for peacebuilding identified by these scholars as it explores peacebuilding avenues in Islamic primary sources and traditions as well as the empirical context of the Muslim community in Ghana.

1.9.2.6 Primacy of justice in Islamic peacebuilding

In his article "*Islam and Peacebuilding*", Abdul Rashied Omar contends that one of the core values which anchors Islamic concept of peace is justice which is interchangeably referred to as "*qist*" and "*'adl*" in the primary sources of Islam.[156] According to Omar, these two words have particularly been mentioned severally in the Qur'an.[157] In this regard, Majid Khadduri reveals that the words '*'adl*' and '*qist*' (justice) recur in the Qur'ān in various forms over fifty times which suggests its primacy in the lives of Muslims.[158] Omar defines '*qist'* or *''adl'* (justice) in the Islamic sense as a means "to give someone his or her full portion".[159] However, Omar avers that in as much as the concept of justice is an indispensable value in Islam, the overarching Islamic value for peacebuilding is *'rahma'* (compassion).[160]

But Majid Khadduri appears to suggest in his book "*The Islamic Conception of Justice*" that

153 Ibid.
154 Ibid.
155 Ibid.
156 A.Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, p.3. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014.
157 Ibid, p.4.
158 Majid Khadduri, *The Islamic Conception of Justice*, Johns Hopkins University Press, 1984, p.10.
159 Op.cit.
160 Ibid.

Islam regards justice in all its shades and forms as the "super" value around which all other Islamic social values emanate. Khadduri asserts that after the emphasis on the existence of oneness of God, the Qur'ān places emphasis on the principles of uprightness, equity, and temperance more than any other moral or religious principles.[161] In this view, Khadduri contends that there are over two hundred Qur'ānic injunctions against injustice expressed in words such as '*zulm*', '*ithm*', and '*dalal*' among others; and there are almost a hundred expressions encapsulating the notion of justice such as '*'adl*', '*qist*', '*mizān*' and others.[162]

The meaning and the lexicographic trace of justice in the Islamic tradition offered by both Omar and Khadduri give a correct perspective to the use of the concept of justice in the context of communal peacebuilding which is the focus of this study.

Writing in his Qur'ānic exegesis work "In The Shade of The Qur'ān" (*Fī Zilāl al-Qur'ān*), Sayyid Qutb emphasizes on the primacy of justice in all the affairs of the Muslim and argues that justice is the overriding value in Islam; and that Islam enjoins Muslims to uphold absolute justice for all, Muslims and non-Muslims alike.[163] And according to Qutb, the dispensation of justice is an obligation that must be fulfilled by Muslims even in the face of extreme hatred or enmity.[164] This assertion by Qutb presupposes that Muslims can only engage in peacebuilding initiatives when they uphold justice in all its forms and shades and act justly. Also, the position of Sayyid Qutb resonates with the argument put forward by Jennifer Llewellyn and Daniel Philpott that an integrated and holistic peacebuilding initiative cannot materialized when it is not founded on what they referred to as "an overarching and operational concept of justice".[165]

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161 Majid Khadduri, *The Islamic Conception of Justice*, Johns Hopkins University Press, 1984, p.10.

162 Ibid.

163 Sayyid Qutb, *In the Shade of the Qur'ān Vol. IV*, The Islamic Foundation, 2001, p. 43.

164 Ibid.

165 See Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.15.

Similar to the assertion made by Sayyed Qutb is the one put forward by Mohammed Abu-Nimer in relation to the Muslim and the concept of justice. In his book "*Nonviolence and Peace Building in Islam: Theory and Practice*", Abu-Nimer writes that a major call in Islam is the establishment of social justice; and that any action or statement from a Muslim should be assessed "in terms of its potential contribution to that end".[166] In line with the above, Abu-Nimer contends that any Muslim action in the cause of God ought to be in consonance with the pursuit of *'adl'* (justice).[167] Again, the assumption which appears to underpin Abu-Nimer's view on the concept of justice in Islam is that any Muslim endeavour ought to epitomize fairness, equity and equality for all irrespective of race, religion or nationality. These are universal principles that promote harmony and peace among humanity.

1.9.3 Hajj and values for peacebuilding

Writing in his popular book *"Islam in Focus",* Hammudah Abdalati argues that Hajj is the single largest annual convention of faith where people meet to know one another, study their common affairs and promote peace and harmony among themselves.[168] He further states that Hajj is the greatest regular conference of peace known in the history of humanity, and that the central theme for Hajj from the preparation to the end of the ritual is peace: peace with God and one's soul, peace with oneself and his or her fellow human beings, and peace with one's environment.[169] Even though the focus of Abdalati was not on why some performers of Hajj do not uphold the predominant Islamic value of peace as portrayed in Hajj, his work is relevant to this study as it reveals the affinity between Hajj and peacebuilding. This indeed feeds into one of the objectives of this research work of exploring how Hajj as a pillar of Islam can promote peacebuilding in Muslim communities.

166 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003. p.49.
167 Ibid.
168 Hammudah Abdalati, *Islam in Focus,* American Trust Publication, 1975, p.99.
169 Ibid.

Writing in his book "*Your Way to Islam*" Abd al-Waris Saeed also writes that Hajj is a kind of international Muslim conference where Muslims send messages of peace, goodwill, understanding and equality to all people of the world.[170]He asserts that Hajj espouses love for humanity, friendship, co-operation, and universality of humanity.[171] Saeed's submission on Hajj implies that the underpinning goal of Hajj is to inculcate the value of peaceful co-existence which is one of the issues this research seeks to explore.

Similarly, Reza Isfahani writes in his book *"Islam for All"* that Hajj creates harmony among humanity since it obliterates distance, racial and class differences among peoples of the world as Muslims from Africa, Asia, Europe, Australia and America meet at the annual pilgrimage.[172] He contends that Hajj affords good opportunities to exchange views on concerns of various Muslim communities in the world including issues relating to peace and security.[173] Isfahani's views on Hajj affirm peace values in the fifth pillar of Islam; and provides a basis for further exploration of peacebuilding opportunities in Hajj as a recurrent ritual as this study sought to do.

Moreover, Akhatarruddin Ahmed writes in his book "*Why Islam?*" that as a cosmopolitan assembly of men and women of all races and regions, Hajj affords the Muslims from all over the world to meet each other to exchange goodwill and to tolerate one another.[174] This assertion reveals the fact that Hajj as a religious duty has an inherent potential for peacebuilding since it cultivates a sense of tolerance among Muslims.

Writing on the topic "*Gifting Mecca: Importing Spiritual Capital to West Africa*", Erin Kenny underscores the importance of *Hajj* and its impact on every Muslim. Kenny states that

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170 Abdal-Waris Saeed, *Your Way to Islam*, Africa Muslim Agency Press, 2000, p.17.
171 Ibid.
172 Reza Isfahani, *Islam for All*, Etell'at Publications, 1992, pp. 45-6.
173 Ibid.
174 Akhtarruddin Ahmed, *Why Islam?,* King Fahd National Library Publications, 1998, p.13.

"experience of the difficult and physical hajj, combined with the intense period of prayer and forgiveness it entails, transforms the identity of the pilgrim and bestows upon them a new title, *'Hajj"*".[175] Kenny further suggests that Hajj is a religious capital (investment) which produces a reborn person who has gone through a religious experience and gained renewed piety ready to impart moral values such as forgiveness and reconciliation to his or her community on return.[176] Even though Kenny's discourse is not directly on Hajj and peacebuilding, it underscores the potentials in Hajj for peacebuilding activities. The value of forgiveness inherent in the performance of Hajj and the renewal of Islamic spirituality that the ritual brings along, as alluded to by Kenny, present a unique avenue for inculcating peacebuilding values among Muslims and the communities in which they live. Again, values such as forgiveness, reconciliation and peace-making feed into the global conventional liberal peacebuilding frames.

1.9.4 Islam, Tolerance and inter-faith dialogue

Writing on "*Dialogue as a Source of Peaceful Coexistence",* Karina Korostelina argues that tolerance and dialogue play crucial roles in establishing a peaceful co-existence between Muslims and non-Muslims.[177] Korostelina argues that "dialogue between people of different cultures and faiths could bring mutual understanding, respect, and dedication to justice".[174] This position compliments a statement made by Fathullah Gulen that "dialogue means the coming together of two or more people to discuss certain issues, and thus forming of a bond between these people. In that respect, we can call dialogue an activity that has human beings at its axis".[179]

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175 Erin Kenny, *Gifting Mecca: Importing Spiritual Capital to West Africa*, Mobilities, Vol.2, No. 3. 363-381, Routledge, 2007, p. 367.

176 Ibid, p.364

177 Karina Korostelina, Dialogue as a Source of Peaceful Coexistence, in J.L. Esposito and I. Yilmaz (eds.) *Islam and Peacebuilding*: Gulen Movement Initiative, Blue Dome Press, 2010, p. 103.

178 Ibid.

In his book, *"Essays, Perspectives, Opinions",* Fathullah Gulen contends that interfaith dialogue will promote peacebuilding and can be effective because all revealed religions are based on peace, security, and harmonious relationship in the world.[180] This view expressed by Gulen appears to be a generalized statement and can be debatable depending on who is reading it. However, Gulen argues that interfaith dialogue is only possible when people leave the past behind, ignore their differences and concentrate on what the religions have in common.[181]

Writing on Islam's allowance for pluralism and respect for diversity, Abdula i Sachedina asserts in his book *"The Islamic Roots of Democratic Pluralism"* that when Muslims are made to understand that religious and cultural diversity as well as peaceful co-existence are entrenched Islamic values, they will not take to violence.[182] This assertion made by Sachedina suggests that most Muslims do not know the Islamic imperatives on peacebuilding and the value of peaceful co-existence in Islam. Indeed, one of the popular Qur'ānic verses that inspires Sachedina's thoughts on Pluralism and diversity in Islam states: "Humankind was one single nation, and Allah sent Messengers with glad tidings and warning; and with them he sent the Book in truth to judge between people in matters wherein they differed..."[183] According to Sachedina, the above verse implies three main fundamental realities: that the humankind are one under one God; that there are particularities of religions brought by the prophets; and that revealed messages play a role in handling differences that affect communities of faith.[184] This analytical work by Sachedina affirms the relevance of this

179 As quoted by Karina Korostelina in her article "Dialogue as a Source of Peaceful Coexistence", in J.L. Esposito and I. Yilmaz (eds) *Islam and Peacebuilding*: Gulen Movement Initiative, Blue Dome Press, 2010, p.104.

180 Fethullah Gulen, *Essays, Perspectives, Opinions*, The Fountain, 2002, p. 34.

181 Ibid.

182 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.23.

183 The holy Qur'ān Chapter 2 verse 213. Also see Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.23.

184 Abdulaziz Sachedina, op.cit.

research as it explores Muslim tolerance and dialogue to enhance communal peacebuilding. Additionally, Abdur-Rahman Abdul- Kareem Al-Sheha writes in his book *"Islam is the Religion of Peace"* that a true Islamic peace advocates mutual respect that ensures social stability.[185] Al-Sheha further avers that in order to promote peace and harmony in the world, Islam advocates for tolerance, kindness, mercy and benevolence among humanity regardless of religious affiliation.[186] These Islamic values mentioned by Al- Sheha in relation to peace and religious tolerance are relevant to this study as it investigates the role of Muslim tolerance in the consolidation of peace in Ghana.

1.9.5 The primacy of *Wasatiyyah* in Islamic Peacebuilding Discourse

The role of the Islamic principle of *wasatiyyah* (moderation) cannot be glossed over in any Islamic discourse on peace. In his book "The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah" Mohammed Hashim Kamali explains that the concept of *wasatiyyah* means "opting for a middle position between extremities"; and that its "is closely aligned with justice".[187] According to Kamali, the opposite of *wasatiyyah* is '*tatarruf*' which denotes extremism, radicalism and excessiveness.[188] Kamali further contends that the concept of *wasatiyyah* in Islam goes beyond moderation to encapsulate confidence, right balancing and justice.[189] For Kamali, proper application of *wasatiyyah* ensures a peaceful society that enjoys a sustainable peaceful coexistence with other communities.[190] This is because the application of *wasatiyyah* as an Islamic concept inclines towards pluralism and mutual consultation for societal good, as well as engendering the willingness to engage in

185 Abdur-Rahman Abdul- Kareem Al-Sheha, *Islam is the Religion of Peace*, www.islamlandcom, 2010, pp.12-13.
186 Ibid.
187 Mohammed Hashim Kamali, "*The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*", Oxford University Press, 2015, p.9.
188 Ibid.
189 Ibid, p.14.
190 Ibid, p.56.

inter-faith dialogue for the common good.[191]

Similarly, Mohd Kamal Hassan argues that Islamic moderation (*wasatiyyah*) emanates from the Qur'ānic description of the global Muslim community as "*ummah wasat*" (a community of moderation).[192] Hassan argues that the scope of Islamic moderation covers virtues such as justice, goodness, tolerance, cooperation, obedience, inter-religious dialogue, honouring of agreements, appreciation of ethnic diversities, and the attitude of optimism.[193] Hassan concludes that these virtues ought to guide the social interactions of Muslims, be it among themselves or between Muslims and non-Muslims across the globe.[194]

Writing on the topic: *"The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia",* Mohd Shukri Hanapi avers that the concept of wasatiyyah refers to anything which is good and placed between two extremes in order that it will not get out of control based on the intent of Islamic law (*shari'ah*).[195] For Hanapi, *wasatiyyah* as an Islamic concept ought to be the everyday mode of life for every Muslim; and that people engaging in *wasatiyyah* would not have an extremist attitude on matters relating to belief; would balance between matters in this world and those in the hereafter; and would not acquire wealth without considering the poor and the deprived in society.[196]

In their article: "Wasatiyyah Discourse according to Muslim Scholars in Malaysia" Ma lan Ibrahim et al posit that *wasatiyyah* is any approach pursued from the middle and to avoid the two extremes.[197] According to Ibrahim et al, taking the middle path in all matters including

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191 Ibid.

192 Mohd Kamal Hassan, *Voices of Islamic Moderation from the Malay World*, EMIR, 2011, p. 160. Also, See Qur'ān 2: 143.

193 Ibid, p.161.

194 Ibid.

195 Mohd Shukri Hanapi, *The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia*, International Journal of Humanities and Social Sciences Vol.4, No.9 (1), 2014, p.54.

196 Ibid.

197 Mazlan Ibrahim, Jaffary Awang, Latifah Abdul Majid, Haziyah Husin, Muhd Najib Abdul Kadir, Abur Hamdi Usman and Latifah Abdul Majid, *Wasatiyyah Discourse according to Muslim Scholars in Malaysia*, Advances in Natural and Applied Sciences, 7(1): 6-14, 2013, p.8.

faith, worship and morals is an inherent attribute of Islam; and that it is such peculiarity of Islam that distinguishes it from other religious orientations.[198] Ibrahim et al further conclude that per the Islamic concept of *wasatiyyah* which advocates for moderation in all aspects of a Muslim's life, religious extremism cannot be tenable in the religion of Islam.[199]

These analyses on moderation (*wasatiyyah)* put forward by the above-mentioned scholars appear to allude to the view that voices of extremism within Muslim communities have become louder than voices of moderation in Islam. Therefore, the scholars seem to point out the need for Muslim scholars to embrace and showcase *wasatiyyah* (moderation) as one of the imperative teachings of Islam for countering extremism and violence. Nevertheless, *wasatiyyah* as discussed by these scholars in their works are very relevant to this thesis. This is because the works re-enforce the need for Muslims to explore peacebuilding virtues and avenues within textual and historical sources of their faith in order to promote social peace among themselves and the humankind at large. And this is one of the key rationales behind this study.

1.9.6 The Origin and State of Islam in Ghana

A lot of work has been done on the state of Islam as religious tradition in Ghana. However, most of the works have been focused on the history of Islam in Ghana. Writing on Islam in West Africa, K.B. C. Onwubiko traces the introduction of Islam to modern Ghana and other West African countries to the Islamization of the ancient Western Sudanese empires of Ghana, Songhai and Mali between the 1042 and 1088 through the trans-Saharan trade and the conquest activities of the then Islamic crusaders called the "Almoravids" which originated from an island in the Senegal river in the eleventh century.[200] According to Onwubiko, the

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198 Ibid.

199 Ibid.

200 K.B.C. Onwubiko, *History of West Africa (AD 1000-1800),* Africana-FEP Publishers Limited, 1982, Pp.115-116.

availability of gold in Western Sudan attracted increased numbers of Muslim merchants from North Africa to Sudan, and subsequently large Muslim communities grew up in market towns of Audoghast, Timbuktu, Jenne and Kukia.[201] However, Onwubiko narrates that the Islamization activities of the Almoravids on Western Sudanese states began with the capturing of Audoghast, one of the vassal states of Ghana in 1055 and converted the inhabitants to Islam.[202]

Tracing how Islam was introduced to modern Ghana, Yunus Dumbe writes in his book "*Islamic Revivalism in Contemporary Ghana*" that Islam was spread in contemporary Ghana (formerly, the Gold Coast) in the early 15th century through the Mande traders who were originally associated with the Western Sudanese Mali Empire.[203] According to Dumbe, the actual Islamization of the Gold Coast (now Ghana) began in the year 1700 CE when Mande scholars from Timbuktu known as '*Yarnas*' which in the Mande language means 'religious leaders' arrived in Dagbon in Northern part of modern Ghana.[204] Additionally, Dumbe contends that the Jihād activities of Usman Dan Fodio of Nigeria in the 1800s in West Africa brought a number of Hausa Islamic scholars to then Gold Coast (now Ghana) who complemented the efforts of Mande scholars and further helped to spread Islam to major cities in Ghana including Kumasi, Cape Coast and Accra.[205]

In another account, Nehemia Levtzion narrates how Islam was introduced to modern Ghana and other West African countries. In his book "*Muslim and Chiefs in West Africa: A Study of Islam in the Middle Volta Basin in Pre-Colonial Period*" Levtzion asserts that Muslim traders from North Africa reached the Volta Basin, a geographical area of the Volta river which is

201 Ibid.
202 Ibid.
203 Yunus Dumbe, *Islamic Revivalism in Contemporary Ghana*, Sodertorn University Publications, 2013, Pp. 22-24.
204 Ibid, p.26.
205 Ibid.

located within the great bend of the river Niger covering the republics of Upper Volta (now Burkina Faso), Ghana (formerly Gold Coast), parts of Togo and Ivory Coast and Islamized the area between and the 11th and 19th centuries.[206] According to Levtzion, the Volta Basin was intersected by trade-routes linking the trans-Saharan trade as gold and kola were abundant in the area; and due to the trading activities in the Volta Basin, Muslim traders reached the area and settled in market towns under the auspices of the chiefs.[207] Levtzion further narrates that Islam was introduced to Ghana and the countries around the Middle Volta Basin through three main ways: "the incorporation of Islamic element in the culture of the states; the integration of foreign Muslim into the socio-political system of the state; and the conversion of members of the local society, mainly from the chiefly estate".[208] Also, he mentions that the trading activities that occurred between the indigenes of Ghanaians towns and cities such as Salaga, Yendi, Wa, Bole, Kumasi among others and the North African Muslim traders as well as the warm reception provided by chieftaincy in these areas provided leverage for peaceful Islamization in Ghana.[209]

In his book, *"The three major Religions in Ghana: History, Theology and Influence"* Eric Oduro Wiafe also traces the origin of Islam in Ghana (formerly the Gold Coast) to the 14th century and posits that Islam came to Ghana through the northern frontier of the country and spread to the southern sector of the country through trading activities between the two peoples of the Northern and the Southern Ghana.[210] According to Wiafe, Muslim traders from Niger and North Africa who interacted with the Gold Coast (now modern Ghana) had in their midst Muslim clerics who later became confidants to local tribal chiefs through their services

206 Nehemia Levtzion, *Muslim and Chiefs in West Africa: A Study of Islam in the Middle Volta Basin in Pre-Colonial Period*, Oxford University Press, 1968, pp. xi-xxiv.
207 Ibid.
208 Ibid, p. xxv.
209 Ibid, pp. 188-193.
210 Eric Oduro Wiafe, *The three major Religions in Ghana: History, Theology and Influence*, CSIPP, 2010, p.121.

to them as secretaries, clerks, councillors and treasurers, converted some of the chiefs and their courtiers to Islam.[211]

From the historical narratives given by Onwubiko, Dumbe, Levtzion and Wiafe, it can be noticed that even though there are disparities in the (supposed) time period in which Islam was introduced to Ghana, they all agree that Islam emerged in Ghana through foreign Muslim traders in gold and kola as well as the activities of Islamic scholars from North Africa. It is also clear that the Islamic activities which occurred in the ancient Western Sudanese empires of Ghana, Songhai and Mali impacted on entry of Islam into modern Ghana formerly known as the Gold Coast. This historical perspective of Islam in Ghana is relevant to this study because the mode of entry of Islam into Ghana whether through peaceful or violent means can impact on the Muslim tradition in Ghana and how it affects Muslim quest for peaceful co-existence in the country.

Writing on *"The Muslim Resurgence in Ghana since 1950",* Nathan Samwini gives account of a more current situation of Islam in Ghana. Samwini explains that by 1950, Islam has existed in Ghana for a century at least and undoubtedly made some impact on the socio-religious life of the people as it began from the north of Ghana and spread down through Kumasi, the capital of the Ashanti Kingdom until it reached the coastal areas of Ghana such as Accra and Cape Coast.[212] Samwini asserts that the main Islamic theological persuasions that existed in Ghana between 1900 and 1950 were the Sufi *"turuq"* (paths) Islam which were made up of the Tijaniyyah and the Qadiriyyah on one side, and the Ahmadiyya Muslim Movement which was introduced to Ghana in 1921 on the other side.[213] According to Samwini, both the Sufi Islam particularly the Tijaniyyah Brotherhood and Ahmadiyya Islam

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211 Ibid.

212 Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim-Christian Relations*, LIT VERLAG, 2006, pp.67-96.

213 Ibid.

brought new sense of defined Islamism in Ghana between this period, with the former offering spiritual development and revival.[214] However, Samwini contends that as a brand of Islam that came to Ghana with organised structures and command, the Ahmadiyya Mission in Ghana was more firmly positioned in the country especially in the Gomoa area of the Central Region, Adanse through to Kumasi in the Asante Region, Wa in the north west and Dagbon on the north east of the country.[215] However, Samwini asserts that in the early 1950s, a group of scholars under the brand "Ahlus-Sunnah Wal-Jama'a" emerged in the Islamic religious space in Ghana with Islamic reformist activities.[216] According to him, these scholars were basically graduates of Arab universities established in countries such as Saudi Arabia, Kuwait, Egypt, Qatar, and Libya among others who preached Islam from the legalistic point of view and condemned perceived innovative practices being encouraged by both the Tijaniyyah and Ahmadiyya Islam in Ghana.[217]

Indeed, Muslim influence in modern Ghana has been conspicuous since the beginning of the first republic which came to being just after Ghana gained its independence from Britain on 6 March, 1957. Indeed, Muslims were nationalistically visible in the affairs of the country. Writing under the title: *"Hewers of Wood, Carrriers of Water: Islam, Class and Politics on the Eve of Ghana's Independence",* Jean Marie Allman alludes that at the dawn of independence, Muslims in Ghana were the only religious group which had formed a political party called the Muslim Association Party (MAP) with 'Islam' (peace) as its slogan.[218] The MAP actively took part in the struggle for political independence for Ghana alongside the traditional nationalist parties such as the United Gold Coast Convention (UGCC), Convention

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214 Ibid.
215 Ibid.
216 Ibid.
217 Ibid.
218 Jean Marie Allman, *"Hewers of Wood, Carrriers of Water": Islam, Class and Politics on the Eve of Ghana's Independence,* African Studies Review, 34:2, 1991, pp.1-26.

Peoples Party (CPP), the Ghana Congress Party (GCP), the Ghana Nationalist Party (GNP) among others. In this regard, Allman writes:

> "Yet the fact that the MAP had a potentially large base of support is not as crucial as the fact that it constituted the first nationwide opposition to Nkrumah's CPP to emerge from outside of the established nationalist UGCC network-that is, the UGCC, the CPP, the Ghana Congress Party, the Ghana Nationalist Party and a host of other spin-off organizations. The MAP preceded the founding of both the Northern People's Party [NPP] and the Asante National Liberation Movement [NLM], the two organizations which scholars and activists alike would designate as the opposition to the CPP after 1954. Yet both the NLM and the NPP relied heavily on the example of the MAP".[219]

The MAP was born out of the Gold Coast Muslim Association, which was established as a social welfare organization in 1932.[220] The Gold Coast Muslim Association got involved in politics by the early 1950s and became the Muslim Association Party in 1954.[221] At independence in 1957, the MAP was one of the parties which merged to become the United Party (UP) after the CPP-dominated Assembly had banned all political parties which were based on region, ethnicity or religion.[222] In the first post-independence and first republic population census conducted in Ghana in 1960, Muslims formed 12 per cent of Ghana's

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219 Ibid.

220 See Daniel Miles McFarland, *Historical Dictionary of Ghana*, Scarecrow Press, 1985, p. 124. Also, see S. U. Balogun, *Muslim participation in the independence struggle of the Gold Coast*, Journal of Muslim Minority Affairs, Volume 8, Issue 1 (January 1987), pp. 176-182.

221 Ibid.

222 Ibid.

population, 41 per cent Christians, 38 per cent Traditionalists and 9 per cent others.[223] This percentage of the Muslim population in Ghana during the first republic shows that Islam was a visible religion at the birth of Ghana and in the first republic.

Today, Muslims form about 17.6 per cent of Ghana's population;[224] and it is one of the state-recognised religions with immutable roles in the socio-economic, spiritual and political life of the people of Ghana.[225] Similarly, Wiafe acknowledges the formidable nature of Islam in Ghana and states that "it is making a lot of inroads and imparting on the lives of many Ghanaians in all aspects of life, be it in politics, economics and social life".[226] Consequently, Ghana's public holidays include the two Muslim festivals of *Eidul Fitr* (the Festival of the Breaking of the Fast) and *Eidul Adha* (the Festival of Sacrifice).[227]

1.10 CHALLENGES AND DELIMITATIONS

Two main challenges were encountered during the collection of data. The first of the challenges faced by the researcher in the pursuance of above-used research techniques is the last minute cancellation of appointments without prior notice by some of the respondents during the administration of questionnaires and the conduct of interviews. Some of the questionnaire and interview appointments were cancelled at the very agreed appointment times. This affected the original timelines for this study and derailed the initial deadlines for fieldwork.

The second challenge encountered by the researcher during fieldwork, particularly in the interviewing segment was the fact that some of the high profile Muslim leaders in Ghana who were interviewed did not speak good English. The researcher had to translate their recorded

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223 See David Owusu-Ansah, 'Society and Its Environment', in B. La Verle (ed.), *A Country Study: Ghana*, Library of Congress Federal Research Division, 1994, pp. 59-128, p. 102.

224 See Ghana Statistical Service, *2010 Population and Housing Census: Summary Report of Final Results*, Sakoa Press Ltd, 2012, p.6.

225 Yunus Dumbe, *Islamic Revivalism in Contemporary Ghana*, Sodertorn University Publications, 2013, Pp. 23-24.

226 Eric Oduro Wiafe, *The three major Religions in Ghana: History, Theology and Influence*, CSIPP, 2010, p.91.

227 See Yunus Dumbe, op.cit.

interviews from Hausa Language and Pidgin English to the English Language before it could be transcribed. This took a lot of time out of the total time period allocated for transcription.

1.11 DEFINITION OF TERMS

The following key terms are used in the thesis in the context of the meanings stated below:

Ahlus-Sunnah Wal-Jama'a: a Muslim group in Ghana who represents the *salafi* Islam.

Ahmadiyyah: The Ahmadiyyah Muslim Mission in Ghana.

Alhaji: a status title used in Ghana for a male Muslim who has performed Hajj.

Diversity: appreciation of differences in religion, beliefs and culture for societal common good.

Extremism: any religious stance that incites violence and hardship for individuals and society.

Extremist: a person who engages in act of extremism.

Forgiveness: act of letting go a hurt and not begrudging the offender anymore; the process of forgiving or being forgiven.

Ghana Hajj Board: a government-appointed board responsible for the organization of Hajj for Muslims in Ghana.

Ghana Hajj Village: A national Hajj processing and orientation centre in Accra, Ghana.

Hajia: a status title used in Ghana for a female Muslim who has performed Hajj.

Horizontal trust: the trust that exist among people in their everyday lives as used by A. Rigby.

Inter-religious: interactions among different religions or faith-based organizations.

Intra-faith: interactions among different groups within the same religion.

Islamic Apologists: Islamic scholars who always try to rationalize wrong Muslim actions or inactions.

Islamic extremism: using Islam as the basis for any form of extremism.

Islamic fundamentalism: using Islam as the basis for radicalization and discrimination.

Islamic peace: peace that engenders mutual respect and social stability as put forward by Abdur-Rahman Abdul- Kareem Al-Sheha.

Islamic peacebuilding: any peacebuilding initiative based on Islamic sources and values such as compassion, forgiveness, reconciliation, regard for the sacredness of human life etc.

Islamist Militant Groups: militant groups formed on the basis of Islam as a religion.

Jihadist groups: militant groups using Jihad as an Islamic concept for perpetual warfare against non-Muslims.

Liberal peacebuilding: peacebuilding activities normally embarked upon by the United Nations and state actors.

Muslim militant groups: same as Islamist militant groups.

National Peace Council: Ghana's official national body for conflict prevention and resolution. The council is mainly made of representatives of major religious groups and traditional leaders.

Negative peace: "the absence of violence, absence of war"; as propounded by Johan Galtung.

Parallel reading of the Qur'ān: a comprehensive reading of the Qur'ān in search for texts that promote both peace and violence.

Peacebuilding: "action to identify and support structures which tend to strengthen and solidify peace to avoid a relapse to conflict" as defined by Boutros Broutros-Ghali, a former Secretary-General of the United Nations.

Peaceful co-existence: people of different religions, beliefs, ideology or culture living together in a community or a nation with mutual respect and recognition.

Pluralism: a state of peaceful co-existence of different competing groups including religious bodies.

Positive peace: "the integration of human society" as propounded by Johan Galtung.

Radicalization: a process of causing someone to take extreme position on religious issues.

Reconciliation: the restoration of good relationships that engenders societal peace.

Relational peace: sustainable social peace engendered by good social relations as espoused by John Lederach's relational peace model.

salafi: Arabic term *'salaf'* which is derived from the verb *'salafa'* means 'that which has passed'. In the Islamic context, the term *salaf* refers to early Muslims who were companions of Prophet Muhammad, those who followed them and the scholars of the first three generations of Muslims. Therefore, '*Salafi*' is anyone who ascribes himself/herself to the way and teachings the *salaf*. In contemporary times, Salafis postulate the ideology based on "pure, undiluted teachings of the Quran, the sunnah (Prophetic Traditions) and practices of the early Muslim generations (the salaf)" as posited by Mohammed Bin Ali. In Ghana, the Ahlus-Sunnah Wal-Jama'a (ASWAJ) Muslim group is associated with Salafism.

Standard Operating Procedure: Another term for liberal peacebuilding embarked upon by the United Nations.

Terror: extreme fear or intimidation.

Terrorism: an act of extreme violence, especially against civilian individuals or a group of individuals.

Tijaniyyah: An Islamic order in Ghana which follow the Sufi (mysticism) brand of Islam.

Tolerance: the willingness to recognize the existence of opinions, beliefs or ideologies other than one's own.

Vertical Trust: the trust between citizens and their institutions as used by A. Rigby.

Yarna: a title in Mande language used for scholars or religious leaders from Timbuktu.

1.12 ORGANISATION OF THE THESIS

This thesis is organised in six (6) chapters. The first chapter is the introduction, which addresses general introductory demands of a research. The chapter covers the background to the study, statement of the problem, rationale of the study, aim and objectives, research

questions, theoretical framework, research methodology, the scope of the research, review of relevant literature on the topic, challenges and delimitations encountered during the study, definition of terms, organisation of the thesis, and concludes with the summary of key issues discussed in the chapter.

Chapter two, which is titled: 'The Debate: "To Fight or Not to Fight?"' is divided into two main parts. The first part looks at the notions and nuances of violence in global Islam. It evaluates the concept of Jihād as a key concept in Islam with its implicated role in Muslim violence; and explores how it has been utilized by some Muslim individuals and groups to justify unleash of violence against non-combatant people.

In the second part, the chapter does a historical analysis of both intra-Muslim violence and inter-religious tensions in Ghana (in the last two decades) with the view of understanding its dynamics on peacebuilding initiatives. Such retrospective conflict analysis may benefit the formulation of an effective strategy for prospective religious peacebuilding efforts in Ghana in order to consolidate the peace in the country. Additionally, this part of the chapter seeks to make a case for the need for Islamic peacebuilding in Ghana in order to lay a foundation for the subsequent chapters which specifically deal with peacebuilding prospects in Islam as a religious tradition with the Muslim community in Ghana as the unit of analysis. Finally, the chapter concludes with the summary of core issues discussed.

Chapter Three, "An Appraisal of Core Peacebuilding Imperatives in the Islamic Tradition" is structured into five main parts. The first part is a reflection on the approach towards Muslim peacebuilding. Here, the immutability of the Qur'ān and the *Sunnah* of the Prophet (pbuh) in peacebuilding discourse is briefly discussed. The second part of the chapter explores texts, nature and custodianship of Islamic peace under the sub-heading "The Islamic Peace". Part three of this chapter examines four core Islamic values that reverberate with contemporary liberal peacebuilding. These are the Islamic concepts of justice, tolerance, forgiveness, and

reconciliation. The fourth part of the chapter reflects on how Islamic values for peacebuilding feed into global liberal peacebuilding in the contemporary times. Part five of the chapter engages with contemporary scholarship on a framework for Islamic peacebuilding. In this regard, the work of Mohammed Abu-Nimer on frameworks for Islamic peacebuilding is selected from contemporary academic works on Islam and peacebuilding. The chapter critically appraises Abu-Nimer's framework for effective Islamic peacebuilding in Muslim communities. The researcher selected Abu-Nimer because it appears from the literature on Islam and peacebuilding that he has done a lot of work in this area. And finally, the chapter concludes with the summary of core issues discussed.

The fourth chapter of the thesis which is titled "Hajj: A Potential Peacebuilding Avenue in Ghana?" analyses the prospects of Hajj and Muslim peacebuilding in Ghana, especially in the area of Hajj preparations for prospective pilgrims. The first part of the chapter focuses on the research methods used in the collection of data in relation to Hajj and peacebuilding. This includes the background and method used in the empirical research conducted; the research design employed; details of the administration of questionnaire; the conduct of interviews; the observation of critical distance during the conduct of the research; and a brief on the procedure for ethical approval attained for the study. Moreover, this section of the chapter discusses the method and nature of coding during the initial analysis of data collected.

The second part of the chapter engages in the analysis of Hajj organisation and preparations in Ghana. The chapter deals with themes such as the dynamics of Hajj organisation in Ghana; Ghanaian Muslims and their passion for Hajj; Hajj preparatory concerns for Ghanaian Muslims; and the Hajj village concept and the promotion of peaceful values.

The third part of the chapter engages in data analysis on Hajj values and peacebuilding in Ghana. This includes detailed analysis and discussion on the main themes emerging from the analysis of the data collected. Themes such as Hajj, forgiveness and peacebuilding; Hajj,

reconciliation and peacebuilding; Hajj, unity and peacebuilding; and other virtues of Hajj and peacebuilding are analysed and discussed in detail. The fourth part of the chapter discusses the sum of convergence and divergence views and opinions of Muslims and non-Muslims on the analysed data collected. The discussion is done in relation to Hajj as an avenue for Muslim peacebuilding in Ghana. And finally, the chapter concludes with the summary of core issues emanating from the analysis of the data collected in relation to Hajj and peacebuilding in Ghana.

Chapter five of the thesis is entitled "Muslim Tolerance and Ghana's Relative Peace"**.** The chapter which is segmented into three main parts engages in detailed analysis of the fieldwork data collected on Muslims and religious tolerance in Ghana. The first section of the chapter discusses Muslims and non-Muslim views on the variables on religious tolerance as a key to consolidate the relative peace in Ghana; Muslims in Ghana and religious tolerance; working relationship between Muslim leaders in Ghana and leaders of other religious bodies; and the contemporary relations between Muslims and non-Muslims in Ghana. This segment of the chapter also discusses how relationship between Muslims and non-Muslims affects the peace in Ghana; and the benefit of religious tolerance in the context of Ghana.The second part of the chapter engages in analysis of the religious dialogue as an impetus for the promotion of peace in Ghana. The segment engages in analysis and intellectual reflections on respondents' views on the need for increased religious dialogue in Ghana with the view to consolidate the relative peace in the country. The discussion in this part of chapter focuses on intra-Muslim dialogue and inter-religious relations in the context of sustainable peacebuilding efforts in Ghana. And the third segment of this chapter engages in analysis of gender perspective of Muslim peacebuilding in Ghana. This section of the chapter discusses the role of the Muslim women in promoting inter-faith tolerance in Ghana; the need to involve Muslim women in inter-faith peacebuilding initiatives; and the contribution of Muslim

women leadership in peaceful co-existence in Ghana.The chapter concludes with the summary of major issues raised during the analysis of the data on religious tolerance and dialogue from the perspective of Islam and Muslims in Ghana.

The concluding chapter of the thesis is chapter six (6). The chapter summarizes the study and discusses some key findings of the study. Additionally, the chapter offers recommendations to set the tone for future research, peacebuilding works and peace initiatives which relate to this research. And finally, the chapter concludes the study.

1.13 CONCLUSION

This chapter presents a foundation upon which this study is anchored. It sets out the statement of the problem, rationale, aim and objectives, research questions, theoretical framework, research methods, scope, literature review and delimitation of the study. The thematic review of the relevant literature put the study into the right perspective. Relevant subject areas in the literature such as the meaning, concept and practice of peacebuilding; the concept of peacebuilding in the Islamic tradition; peacebuilding values in Hajj as a pillar of Islam; the place of tolerance in inter-faith dialogue; and the origin and the state of Islam in Ghana have all been duly reviewed. With the methodical provisions made in this chapter, the research was well positioned to inquire in order to acquire fresh knowledge in the general emerging intellectual discourse on Islam and peacebuilding, and the exploration of Islamic peacebuilding within the context of Ghana.

CHAPTER TWO

THE DEBATE: "TO FIGHT OR NOT TO FIGHT?"

2.1 INTRODUCTION

Peacebuilding discourse and initiatives are normally premised on protracted conflicts and perpetration of systematic violence within particular geo-political, religious and social settings. As such, most peacebuilding scholars and practitioners discuss and analyse peacebuilding initiatives and proffer alternatives within the contexts of civil wars and conflicts they have witnessed or in the contexts of conflict zones they have been working.[1] This approach ensures that peacebuilding issues are discussed within appropriate and realistic contexts that inure to lasting conflict resolutions and consolidation of peace. Accordingly, pro-violence undertones in societies; conducts and activities which promote instability in communities; and the prevalence of various forms of conflicts and tensions in communities as well as state-nations provoke peacebuilding discourse and initiatives.[2] The present thesis which explores peacebuilding initiatives in Islam with the Ghanaian Muslim community as a case study, cannot be an exception to this general trend of peacebuilding homily. In this regard, a study on Islamic peacebuilding will be much understood and appreciated if it is placed within the context of the use of violence in Islam and for that matter the role Muslims play in the perpetration of violent acts, knowingly or unknowingly. Moreover, exploring and doing contextual analysis of the position of Islam on the use of violence will put the present study into the right perspective which will then guide a meaningful discussion on peacebuilding in the purview of Islam and Muslims. Furthermore,

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1 See Marwan Darweish and Carol Rank, *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, 2012, p.1. Also, see Said Adejumobi, *Conflict and peace building in West Africa: the role of civil society and the African Union*, Conflict, Security & Development 4:1 April 2004, p.61.

2 See Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, pp.4-5.

analysis of Muslim violence and inter-religious tensions in the Ghana as a case-study will benefit an insight into peacebuilding dynamics among Muslims, and between Muslim and non-Muslims in the country. Indeed, this contextualization of the Ghanaian case has to be done in order to justify the need for peacebuilding discourse that focuses on the Muslim community in the country.

In the light of this, the present chapter discusses the polemics of contemporary Muslim violence which appears to emanate from the misapplication of textual sources of Islam; and the challenges of constructing an Islamic peacebuilding concept in view of this polemics. In this regard, the debate of whether Islam promotes violence (fighting) or peace must be explored. Hence, the title of the chapter: The Debate: "To fight or not fight?"

The chapter is divided into two main parts. The first part looks at the notions and nuances of violence in global Islam. It also evaluates the concept of Jihād as a key concept in Islam with its implicated role in Muslim violence; and to explores how it has been utilized by some Muslim individuals and groups to justify unleash of violence against non-combatant people.

In the second part, the chapter does a historical analysis of both intra-Muslim violence and inter-religious tensions in Ghana (in the last two decades) with the view of understanding its dynamics on peacebuilding initiatives. Such retrospective conflict analysis may benefit the formulation of an effective strategy for prospective religious peacebuilding efforts in Ghana in order to consolidate the peace in the country. Additionally, this part of the chapter seeks to make a case for the need for Islamic peacebuilding in Ghana in order to lay a foundation for the subsequent chapters which specifically deal with peacebuilding prospects in Islam as a religion with the Muslim community in Ghana as a case study. Finally, the chapter concludes with the summary of core issues discussed.

2.2 NOTIONS AND NUANCES OF VIOLENCE IN GLOBAL ISLAM

Even though the peaceful nature of Islam has always been articulated by Muslims, the interpretations of certain Qur'ānic verses by some Islamic scholars and the actions of militant Muslims portray Islam as a source of violence, tension and belligerence in society. An Islamic scholar, Chaiwat Satha-Anand alludes to this view and asserts that as a result of the interpretations of some Islamic texts by some Islamic scholars and the claim of acts of violence by some Muslim groups, Islam is generally perceived especially by non-Muslims as a religion that radiates and perpetuates violence.[3] Consequently, words such as fundamentalism, radicalism, extremism and terrorism have been used to describe Islam and Muslim behaviour in contemporary times. Even though such characterization of Islam has grown with the increase of the use of violence globally in the name of Islam, many scholars including non-Muslims are not comfortable with such representation of Islam and see this branding of Islam as a defilement of what the Islamic tradition represents. For instance, Islamic scholar and theologian, Yusuf al-Qaradawi alludes to how indelibly the word "extremism" has been attached to Islam in both academic and ordinary conversations relating to violence and suggests that Muslims should confront this (mis)conception with the exhibition of the true Muslim character which he or she considers as being a peace-builder.[4] Similarly, Abdul Rashied Omar makes reference to the use of the phrase 'Islamic fundamentalists' and argues that its usage permeates the literature and that it is always used to suggest that Islam is a source of "contemporary terrorist violence" of which he rejects.[5] Omar's comments suggest a disapproval of the use of such phrases to describes what Islam as a religion stands for. Again, Ze'ev Maghen reiterates the deep-seated perception in the world

[3] Chaiwat Satha-Anand, Introduction, in G.D. Paige, C. Satha-Anand and S. Gilliat (eds.) *Islam and Nonviolence*, Center for Global Nonviolence, 1993, p.1.

[4] Yusuf al-Qaradawi, *Islamic Awakening beteen Rejection and Extremism*, American Trust Publications, 1982, pp.7-22.

[5] A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.158.

today that Islam has to do with "fury, fierceness, fanaticism and intransigence".[6] For Maghen, these unbending representations of Islam contradict the life of the Prophet of Islam who showed a high degree of compassion and flexibility in his mission.[7] Moreover, Khaled Abou El Fadl asserts that in the minds of many people around the globe, Islam has been associated with "intolerance, persecution, oppression, and violence".[8]

These observations by al-Qaradawi, Omar, Maghen and Abou El Fadl re-echoes the concerns of many other Muslims, scholars and non-scholars alike that the usage of such words and phrases is a degradation of the religion.[9] And yet, as indicated earlier in chapter one of the thesis, extremism and acts of terror have been bona fide claims of some Muslim militant groups. For instance, the claim by Osama Bin Laden and his cohorts of responsibility for the September 11 attacks on the United States of America in 2001 consolidates the notion, at least in the minds of non-Muslim Americans, that Islam is a violent religion. Indeed, many people in the world including scholars consider these attacks on the United States of America in 2001 as having given birth to almost an indelible notion that Islam is the source of contemporary terrorism and violence, and posing a threat to international security.[10]

But no matter how Muslim scholars show their dislike about the use of words such as 'fundamentalism', 'extremism' and 'terrorism' among others to characteri e Islam, the fact remains that there are Islamic scholars who are using Islamic texts and injunctions to radicalize their followers with the objective of instigating them to take to acts of violence and terrorism. Ayşe Kadayici-Orellana alludes to this view and contends that radicalization is

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6 Ze'ev Maghen, Islam from flexibity to ferocity, in H. Frisch and E. Inbar (eds.) *Radical Islam and International Security*, Routledge, 2008, p. 38.

7 Ibid.

8 Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists*, HarperCollins, 2005, p. 4.

9 See Abdul Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.158.

10 See Nadia Mahmoud Mostafa, *The Missing Logic in Discourses of Violence and Peace in Islam: The Necessities of a Middle View after 11th of September 2001*, in Abdul Aziz Said, Mohammed Abu-Nimer and Meena Sharify-Funk eds., *Contemporary Islam: Dynamic, Not Static*, Routledge, 2006, p.174.

the source of extremism among Muslims.[11] Kadayici-Orellana explains that a typical agenda of radicalization uses religious images and expressions, sagas, mythology and tales which resonate with the religious community in order to link the minds of the population for selfish political objectives.[12]

It is clear from the views expressed by the above scholars, Muslims and non-Muslims alike that the perception that Islam as a religion brews violence in various forms including terrorism cannot be ignored. Indeed, recent writings of Islamic scholars appear to suggest that the actions and inactions of some individual Muslims and group of Muslims seem to affirm the violence perception about Islam. For example, Edward Said writes that:

> "For the right, Islam represents barbarism; for the left, medieval theocracy; for the center, a kind of distasteful exoticism. In all camps, however, there is agreement that even though little enough is known about the Islamic world there is not much to be approved of there".[13]

Similarly, Rashied Omar argues that the attack on the United States of America on September 11, 2001, the violent activities of the Taliban in Afghanistan, the attack on the Indian parliament in December, 2001, and the violent separatist conflicts in Chechnya among others have reinforced the perception that Islam encourages violence.[14] Additionally, Mohammed Abu-Nimer affirms the endemic existence of negative image of Islam as a violent religion rather than being viewed as a peaceful religion, especially in the eyes of the West.[15] Abu-Nimer reveals that, a search of the Library of Congress subject catalogue on Islam and violence gave a result of thousands of articles, whereas a search for Islam and nonviolence

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11 S. Ayşe Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p. 23.

12 Ibid.

13 Edward Said, *Covering Islam*, Pantheon Books, 1981, p. xv.

14 A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.158.

15 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, p.3.

produced fewer results.[16]

In as much as Said's assertion appears to be value-judgemental, contemporary global Islamist activism and the violent political affairs in parts of the Muslim world seem to vindicate him. However, the undertone of Said's argument follows a cultural perspective as it seems to dwell on the experiences of Islam by the West. On the other hand, Omar and Abu-Nimer appear to express their opinions from a theological perspective since they seem to compare the actions of some Muslims vis-à-vis their understanding of the non-violent nature of Islam.

Abu-Nimer's view about the contemporary representation of Islam, particularly in the West presents three main possible implications. Firstly, it implies that the perception of Islam as a source of violence is deep-seated among people across the globe, particularly among non-Muslims. Secondly, it implies that the use of violence in the name of Islam is so prevalent that it has generated a lot of discourse among scholars and social commentators. And thirdly, the general thinking around Islam and violence has been overshadowed by the proliferation of Islamist Militant groups and their activities, leaving the vast knowledge on Islam and peace untouched.

But in all these arguments, the fundamental submission being put forward by these scholars is that the display of violent behaviours and attitudes by some Muslims create the perception that violence is an endemic feature of Islam; and that these postures are in contradiction with Islamic values and principles. Nonetheless, there are many questions seeking for answers in this regard. Are there basis for some scholars and writers to characterize Islam as a religion of violence? Are the scholars who claim that Islam is a violent religion making this conclusion out of sheer ignorance? Is there evidence of violence being committed in the name of Islam?

[16] Ibid.

And if there is, are these acts of violence emanating from the interpretations of injunctions from the holy Qur'ānand the traditions of the Prophet?

2.2.1 The Debate

Academic and political discourse on the view that Islam is a violent religion predates the September 11 terrorist attack on the United States of America. Indeed, prior to the 9/11 attacks, the perception had been at the centre of international security debates among scholars and politicians. The debates centred on whether Islam poses a threat to international peace and security; and were based on the political and militant nature of Islamic societies and organizations across the globe were becoming.

In the early 1990s, Daniel Pipes for instance, had argued that Islamic fundamentalism presented a threat to international peace and security and that the danger was particularly targeted at the United States of America.[17] According to Pipes, the rhetoric of Islam as portrayed by Islamic extremists denounce everything in the West including its traditions; and therefore, they saw the West as an obstacle to Islamic sovereignty in the world.[18] Even though this argument put forward by Pipes was fiercely contested by scholars such as John Esposito, the attacks of 9/11 seem to vindicate Pipes and put Islamic apologists under pressure. Esposito's counter argument to the position of Pipes on Muslim violence has been that even though the notion of violence among Muslims is real, violence is not a feature of Islam.[19] Esposito argues that any nuances of violence which radiates from Muslims should be viewed from the cultural and environmental circumstances of practitioners who indulge in it.[20] According to Esposito, Islam as a religion is not violent and does not condone illegitimate use

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17 Daniel Pipes, Same Difference, in J.T. Rourke (ed.) *Taking Sides: Clashing Views on Controversial Issues in World Politics*, , Dushkin Publishing Group/Brown & Benchmark Publishers, 1996, pp.70-74.

18 Ibid.

19 John L. Esposito, Political Islam: Beyond the Green Menace, in J.T. Rourke (ed.) *Taking Sides: Clashing Views on Controversial Issues in World Politics*, , Dushkin Publishing Group/Brown & Benchmark Publishers, 1996, pp.75-83.

20 Ibid.

of force; and that Muslims who engage in violence are doing so out of cultural and environmental necessities.[21] But today, Esposito's position will struggle to hold.

The perpetration of wanton violence by Muslim groups makes it very difficult for non-Muslims to accept that Islam is not inherently violent. What implicates Islam even the more in this regard is that fact that Muslim perpetrators of violence justify their actions by quoting injunctions from the Qur'ān. With this, it might be difficult to convince people including lay Muslims who accept these interpretations that Islam encourages the use of violence. In view of this, Ayşe Kadayifci-Orellana acknowledges the difficulty in convincing people especially non-Muslims that Islam is replete with peacebuilding initiatives and asserts that "given the current representation of Islam, Islamic tradition of nonviolence might seem an oxymoron to the reader".[22] In view of the above, it can be understood that some contemporary observers of Islam, particularly observers of political Islam seem to have no difficulty or hesitation in associating Islam with violence.

The reasons responsible for the representation of Islam as a violent religion can be viewed from two main perspectives. The first reason has to do with the twisted use of Qur'ānic verses and prophetic sayings by Jihādist individuals and organizations to encourage the use of violence for their parochial interests and motives. The face-value utilization of such verses is usually done under the assumption that the Qur'ān does not accept any other religion apart from Islam. For example, Osama bin Laden in 1998, quoted some Qur'ānic verses and Hadith of the Prophet (pbuh) to give religious ruling (*fatwa*) qualifying and affirming the use of violence in Islam.[23] The *fatwa* which was published in the 23rd February, 1998 edition of a

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21 Ibid.

22 S. Ayşe Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003, p. 25.

23 See Peter Keay, The New Economy of Terror: Motivations and Driving Forces Behind Contemporary Islamists Insurgencies, in M. Darweish and C.Rank (ed.) *Peacebuilding and Reconciliation: Contemporary Themes and Challenges*, Pluto Press, London, 2012, p. 138.

London Arabic newspaper called 'AL-QUDS AL-ARABI' and signed by Shaykh Osama bin Muhammad bin Laden, Ayman al-Zawahiri (Amir of Jihād Group in Egypt), Abu-Yasir Rifa'i Ahmad Taha (Egyptian Islamic Group), Shaykh Mir Ham ah (Secretary of the Jamiat-ul-Ulema-e Pakistan),and Fazlur Rahman (Amir of the Jihād Movement in Bangladesh) quoted a number of Qur'ānic verses justifying the killing of American citizens, military and civilians alike as well as Jews.[24] Similarly, in one of his messages, Abu Bakr al-Baghdadi, the leader of Islamic State of Iraq and Syria (ISIS), praised his soldiers for their wanton acts of terrorism including their indiscriminate killing of innocent people; and re-assured them that their actions have been sanctioned by Allah.[25] Again, al-Baghdadi utilizes Qur'ānic injunctions and prophetic traditions to justify the actions of his soldiers.

One of the Qur'ānic verses utilized by Osama bin Laden and his like-minded group in their '*fatwa*' for indiscriminate killing states:

> "But when forbidden months are past, then fight and slay the pagans wherever ye find them, seize them, beleaguer them, and lie in wait for them in every stratagem (of war)". [26]

Additionally, bin Laden and his cronies utilized the following verses of the Qur'ānin their statement in order to justify their orders for Muslim violent actions and to defend the lethal actions of their network, Al-Qaeda:

> "And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and

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24 See 1998 Fatwa of Osama Bin-Laden and others at www.representative press.org/index.html. Accessed on 16th December, 2015 at 11.00am.

25 See Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence* (Fourth Edition), University of California Press, 2017, p. 266.

26 Qur'ān Chapter 9 verse 5 is quoted among other verses in the 1998 Fatwa of Osama Bin Laden and other scholars

children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help".[27]

"And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah. But if they cease, Let there be no hostility except to those who practise oppression".[28]

A careful scrutiny of the above selected verses by Osama bin Laden and other leaders of Islamist groups reveals that even though the immediate motive was to instigate Muslim violence against the United States of America, the statement appears to have an extended motive of inducing Muslims across the world to take every non-Muslim as enemy of Islam; and to unleash attacks on non-Muslims in general including those who are not fighting Muslims.[29]

The second reason responsible for the notion that violence is inherent feature of Islam has to do with, as indicated earlier, the proliferation of lethal Islamist militant groups in the last two decades. In this respect, the belligerent posture of self-acclaimed contemporary Islamist groups seems to give attestation to the idea that militancy is a feature of Islam. Obviously, the activities of militant groups such as Al-Qaeda in the Middle East, Al-Shabaab in Somalia and Kenya, Boko Haram in Nigeria and Cameroun (West Africa) and the Islamic State of Iraq and Syria (ISIS) among several others have further legitimized and consolidated the perception that Muslims are violent; and gives the impression that Islam covertly or overtly condones violence. Such Islamist groups claim responsibility for various atrocities and

[27] See The Holy Qur'ān Chapter 4 verse 75.

[28] See The Holy Qur'ān Chapter 2 verse 193.

[29] See 1998 Fatwa of Osama Bin Laden and others at www.representativepress.org/index.html. Accessed on 16th December, 2015 at 11.00am.

terrorism being committed in various parts of the world. Moreover, these Islamist groups use terrorist propaganda strategies such as suicide bombing, rape, beheading, abducting, kidnapping, and pirating among others as their modus operandi in order to achieve their motives. Furthermore, in most cases, these heinous crimes are committed against innocent non-combatant civilians including Muslims worshippers in mosques. In the case of ISIS for example, Muhammad Al-Yaqoubi asserts that the group routinely executes innocent Iraqi and Syrian Muslims who challenge their form of Islam.[30] In this regard, Al-Yaqoubi contends that one of the criminal modus operandi of ISIS is targeting to kill Muslims at mosques whiles they are praying.[31]

From the above discussion, it can be stated that the perception of Islam being a source of violence and insecurity is abound in scholarly and academic discourses. The Islamic reference sources normally used by the militants to justify their terror actions appear to give credence to this negative perception of Islam. However, the question is whether these 'so-called' belligerent Qur'ānic verses are conveniently selected by these Jihādist groups and interpreted out of context in order to further their causes. What is the origin of this violent interpretation of Islam as presented by bin Laden and other contemporary Jihādists? Are these injunctions on war against non-Muslims open to the interpretations of the user without recourse to the reasons for which they were revealed? Are the verses on perpetual "fighting of non-Muslims" read in parallel with verses in the same Qur'ān that recommend building bridges and promoting peace among humanity as a whole? What has been the intra-Muslim argument in response to these interpretations of the Qur'ān offered by Jihādists? These are legitimate questions that need to be addressed in the context of the debate on the use of force by Muslims against non-Muslims in the contemporary Islamic thought.

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30 See Shaykh Muhammad Al-Yaqoubi, *Refuting ISIS* (Second Edition), Sacred Knowledge, 2016, p. 23.

31 Ibid.

It must be stated that the violent presentation of Islam by these Jihādist groups have historical and theological roots. Scholars have traced it back through a line of Wahhabi thinking which dates back to the eighteenth century. For example, Khaled Abou Fadl asserts that Islamist radicalization and its associated acts of terror can be traced to the puritanical and intolerant Wahhabi theology which emerged in the eighteenth century.[32] According to Abou El Fadl, the originator of the Wahhabi theology, Muhammad ibn Abd al-Wahhab "sought to rid Islam of all the corruptions that he believed had crept into the religion; for 'Abd al-Wahhab these included mysticism, the doctrine of intercession, rationalism, and Shi'ism as well as many practices that he considered heretical innovations".[33]

Consequently, some scholars identify these theological assumptions of Wahhabism or salafi brand of Islam as the roots of intolerance that breed radicalization and violent extremism among Muslims. For instance, Yousaf Butt[34] argues that the Wahhabi strain of Islam is the key source of Islamic extremism around the globe that promotes and legitimizes violence; and that Saudi Arabia has spent over $100 billion dollars over the last three decades on "exporting fanatical Wahhabism to various much poorer Muslim nations worldwide".[35] For Butt, the world can only eliminate violent extremism if it deals with the primary host and facilitator.[36] Even though the assertions made by Butt is largely underpinned by security thought, it nevertheless suggests how a nation's political interest can influence its theology. In the case of Saudi Arabia, it is difficult to disaggregate the Wahhabi theology from the

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32 Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists*, HarperCollins Publishers, 2005, p. 45.

33 Ibid.

34 Dr Yousaf Butt is a senior advisor to the British American Security Information Council and director at the Cultural Intelligence Institute. He is a Nuclear Physicist and also Visiting Senior Research Fellow at the Center for Technology and National Security Policy at the National Defense University. See his profile in the article: *How Saudi Wahhabism Is the Fountainhead of Islamist Terrorism*. Available on: https://www.huffingtonpost.com/dr-yousaf-butt-/saudi-wahhabism-islam-terrorism_b_6501916.html

35 Yousaf Butt, *How Saudi Wahhabism Is the Fountainhead of Islamist Terrorism*, Available on: https://www.huffingtonpost.com/dr-yousaf-butt-/saudi-wahhabism-islam-terrorism_b_6501916.html Accessed on 3rd January, 2018 at 3.00 am (GMT).

36 Ibid.

domineering political aspirations of the Saudi state, especially among Muslim communities across the globe. This is because Islam became the vehicle through which Saudi Arabia "projected its own fairly conservative cultural practices onto the textual sources of Islam".[37] This Wahhabi thinking however, assumes a very specific understanding of how the Qur'ānis read, which comes with other assumptions about the political nature of Islam. And these assumptions in turn define the relationship between Islam and other religions and the justification for violence within the context of conversion of non-Muslims. Also, these assumptions have an implicit definition of what a Muslim is which might exclude a very large part of the Muslims across the world. But Ali Shihabi rejects the assertion that Saudi Wahhabism is responsible for Islamist violence in the world. Shihabi avers that the primary target of Jihādist groups such as ISIS and al-Qaeda is Saudi Arabia, the custodian country of the two holy places in Makkah and Madina; and therefore Saudi Arabia cannot be its own enemy.[38] Shihabi further argues that the accusation that Saudi Arabia exports Wahhabism which in turns fuels terrorism is untenable because the places where ISIS, for example, thrives now are areas where "Wahhabist proselyti ation has historically been virtually non-existent".[39] This view notwithstanding, Ali Shihabi alludes to the fact that the Wahhabi strain of Islam promotes intolerance and that it "certainly needs substantive reform to bring it into the modern era"; and that it is simplistic for anyone to think that this intolerance inherent in Wahhabism is the main driver of today's terrorism.[40] But the argument being put forward by Shihabi could be a case of an original Wahhabist intolerance that has given birth to an unintended tragic outcome of a global Islamist terrorism manifested in the activities of these

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37 Khaled Abou El Fadl, The Place of Tolerance in Islam, in J. Cohen and I. Lague (eds.) *The Place of Tolerance in Islam*, 2002, p. 10.
38 Ali Shihabi, *Wahhabism, Terrorism, and Saudi Arabia*, Arabia Foundation, 2017. Available at: http://www.arabiafoundation.org/publications/wahhabism-terrorism-and-saudi-arabia/ Accessed on 3rd January, 2018 at 6.01 am (GMT).
39 Ibid.
40 Ibid.

groups. In this sense, the argument that the Wahhabi brand of Islam has given impetus to Islamic extremism is not far-removed. Moreover, the recent efforts being made by the Saudi political leadership to tone down the rigidity of Islamic practices in the Kingdom and those who follow their kind of theology across the world suggests that the political leadership is concerned about the kind of Islamic teachings that emanates from its scholars. All this attests to the fact that violence and extremism have become part of the characters associated with contemporary Muslims, rightly or wrongly. It is in the light of this state of affairs that the idea of exploring peacebuilding and non-violence from within the texts and practice of Islam such as the attempt by this thesis is highly desirable.

2.2.2 Survey of Islamic sources often used to justify violence

Before getting into the survey of injunctions in primary sources of Islam that are used by Islamists or Jihādists to justify their use of violence in the name of the religion, it is important to state that 'violence' as a phenomenon is a complex concept; and that it can be manifested in circumstances such as self-defence, revenge for murder, defence of the poor and oppressed, murder itself, unprovoked violence, violence against racial and religious groups, domestic violence, state violence, and judicial violence among others. And so Islam, like other religions, does not have a simple stance on violence as an abstract concept, it depends on the circumstances and the inner intentions and objectives of the users. But no matter the angle from which one views violence, it is a destructive action and it should be avoided as much as practicable.

However, within the Muslim worldview, there seem to be a trend of justification for violence using the very sources of the religion of Islam. As indicated earlier, some Islamic theologians and Islamist militants have often utili ed certain verses of the Qur'an, the very primary textual source of Islam to justify acts of terror including wanton murdering of innocent non-combatant civilians. For example, in the 1998 fatwa issued by Osama bin Muhammad bin

Laden, Ayman al-Zawahiri, Abu-Yasir Rifa'i Ahmad Taha and Fa lur Rahman, many verses of the Qur'ānwere quoted to justify the use of terror violence in the name of Islam. Similarly, Abu Bakr al-Baghdadi have also often appeared on videos justifying terrorist violence unleash on innocent people by his soldiers through the use of Qur'ānic verses as well as the quoting of some supposed traditions of the Prophet (pbuh). Undoubtedly, these fatwas have together become a bench mark reference point for violence justification among Muslim militant groups across the globe. This segment of the chapter makes a cursory profiling of the injunctions often utilized by Islamists to justify the use of violence in the name of the religion.

A cursory survey of statements Islamist militant groups such as al-Qaeda, Islamic State of Iraq and Syria (ISIS), al-Shabab and Boko Haram among others identifies certain Qur'ānic injunctions that are often quoted by these radical Muslim groups to justify the use of extreme violence on non-combatants including Muslims; and to lure young Muslims into Islamic extremism and terrorism. Some of the verses are as follows:

> "And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah. But if they cease, let there be no hostility except to those who practise oppression".[41]
>
> "But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful".[42]

[41] The Holy Qur'ān Chapter 2, verse 193.
[42] The Holy Qur'ān Chapter 9 verse 5.

"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?-Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help".[43]

"Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them)".[44]

"O ye who believe, what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling so heavily to the earth! Do ye prefer the life of this world to the hereafter? But little is the comfort of this life, as compared with the hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things"[45]

"O ye who believe, give your response to Allah and His Messenger, when He calleth you to that which will give you life. And know that Allah cometh between a man and his hearth, and that it is He to whom ye shall all be gathered"[46]

43 The Holy Qur'ān Chapter 4 verse 75.
44 The Holy Qur'ān Chapter 8 verse 39.
45 The Holy Qur'ān Chapter 9 verse 38.
46 The Holy Qur'ān Chapter 8, verse 24.

Apart from the Qur'ānic sources, there are Ahadith (prophetic sayings) that are also quoted by some of these Muslim radical groups to justify the use of violence by Muslims. One of such prophetic sayings extensively used to legitimise the use of violence, and also utilized by the 1998 Osama fatwa states:

> "I have been sent with the sword between my hands to ensure that no one but Allah is worshipped. Allah who put my livelihood under the shadow of my spear and who inflicts humiliation and scorn on those who disobey my orders".[47]

A literal scrutiny of the above-quoted verses and the tradition of the Prophet (pbuh) brings two important points to the fore. The first point is that (on the face value) the ideas of war, fighting and violence clearly run through these verses. The second point is that the very semantic nature of the above-mentioned texts without putting them in contexts allows for manipulations for justification for violence by any individual or group of individuals who intend to use them for any end. In this regard, Fred Donner observes that:

> "The Qur'ānic text as a whole conveys an ambivalent attitude toward violence. On the one hand, oppression of the weak is roundly condemned and some passages state clearly that the believers are to fight only in self-defence. But a number of passages seem to provide explicit justification for the use of war or fighting to subdue unbelievers, and deciding whether the Qur'ān actually condones offensive war for faith, or only defensive war is really left to

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[47] See Al-Quds Al-Arabi' Newspaper, 23rd February, 1998 edition, p..3. Also, see the English translation of the 1998 Fatwa of Osama bin Laden and others at www.representative press.org/index.html. Accessed on 16th December, 2015 at 9.00 am -GMT).

judgement of the exegete".[48]

In addition to these views expressed by Donner, the texts seem to give licence for open confrontation with oppressive leadership and non-Muslims and serve as catalyst for war mongers and belligerent elements to unleash violence against perceived enemies. Furthermore, as alluded to by Donner, the interpretation of Islamic sources such as the ones quoted above, are left in the hands of the exegetes. These are then manipulated to settle scores with perceived enemies including Muslims and non-Muslims.

However, some Islamic scholars strongly object to the suggestion that these quoted verses and similar ones in the Qur'ān mandate Muslims to kill or annihilate other fellow human beings just because they do not profess Islam. Such scholars believe that most of such verses were revealed in particular historical contexts which were related to self-defence at the time when Muslims were being persecuted by the polytheist Makkans.[49] Indeed, it is a common principle in Islamic jurisprudence that some revelations of the Qur'ān were often triggered by incidents, cases and questions called "*asbāb al-nuzūl"* (Occasions of Revelation of verses) for easy understanding and appropriate application.[50] In this regard, the classical Islamic scholar Wāhidi[51] has stated that: "The knowledge about *tafsir* of the *āyāt* is not possible without occupying oneself with the stories and explanation of (the reasons) for their revelation."[52] This statement by Wāhidi implies that any attempt to render an exegesis (*tafsir*) of the verses (*āyāt*) of the Qur'ān without a reflection on the context of their revelation can be problematic. In view of this, Ahmad Von Denffer posits that knowledge of

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48 Fred Donner, 'The Sources of Islamic Conceptions of War', in J. Kelsay and J. T. Johnson (eds) *Just War and Jihād: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions*, Greenwood Press, 1991, p.47.

49 A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.159.

50 Imran Ahsan Khan Nyazee, *Islamic Jurisprudence*, The Other Press, 2003, p. 159.

51 al-Wāhidi al-Nisābūri (d.468/1075) was one of renowned classical scholars in the field of the Sciences of the Qur'ān(Ulūm al-Qur'an). One of his works is called the *Asbāb al-Nuzūl* (Occasions/Reasons for Revelation of Qur'ānic Verses). See Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1983, p.68.

52 Wāhidi al-Nisābūri, *Asbāb al-Nuzūl,* Halabi, 1968, p.4.

"*asbāb al-nuzūl"* enables the exegete to appreciate the condition under which a particular verse was revealed and the lessons it provides for other circumstances as well as its practical application.[53] This means that the intended purposes of some Qur'ānic injunctions cannot be grasped without recourse to historical contexts in which the verses were revealed. Therefore, contextualization is critical to a holistic understanding of the Qur'ān and the Hadith (prophetic sayings) or the Sunna (deeds and silent approvals of the Holy Prophet). Moreover, putting Islamic sources in the right historical perspectives resolves ambiguities as to its intended purpose and applicability in the course of time without falling into misinterpretation. In this vein, Ahmed Mohsen Al-Dawoody writes:

> "Studying the Qur'ānic verses on war requires, first, deciphering the rules of Qur'ānic textual discourse by defining the meaning of the words describing the warring parties, i.e., Muslims versus their enemies, the Meccan *mushrikūn/kuffār* (Meccan polytheists/unbelievers), *munafiqūn* (the hypocrites, Medinans who outwardly claimed to be Muslims while actively supporting the Muslims' enemies) and *ahl kitab* (lit. Family of the scripture, generally translated as People of the Book) and, second, reconstructing the situation in which the parties involved went to war, including deciding the reasons and justifications for the initiation of a particular act of war and also who initiated it."[54]

This statement by Al-Dawoody appears to set the parameters for any scholarly engagement with the Islamic concept on war or fighting. The statement seems to indicate that any discourse on verses on fighting in the Qur'ān must be premised on its revelatory and

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53 Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1983, p.68.

54 Ahmed Mohsen Al-Dawoody, *War in Islamic Law: Justifications and Regulations*, A University of Birmingham PhD thesis, 2009, p.78.

circumstantial contexts. This is very important because such an approach will require the use of knowledge on *asbāb al-nuzūl* which deals with the contextual issues relating to revealed verses and their applications.[55] However, it must be stated that not all verses in the Qur'ān have specific reasons for their revelations. Muhammad Taqi Usmani asserts that there are verses Allah sent down without any reference to an incident or enquiry by anyone.[56] In most cases, such verses are generalized in their nature and application. In all this, the lingering question is whether these quoted verses of the Qur'ān are a clear proof and justification for Muslims to fight non-combatant civilians, be they Muslims or non-Muslims. What have been the interpretations of these seemingly belligerent Qur'ānic verses by both contemporary and classical Islamic scholars?

In view of the above-mentioned verses and others often used by Muslim militants and the debate on whether Muslims can engage in unprovoked atrocities against non-Muslims, Maulana Muhammad Ali argues that one cannot find any explicitly closed-ended verses in the Qur'ān which gives the permission to Muslims to kill or start an unprovoked war against other communities in the world.[57] With particular reference to chapter 2 verse 193 of the Holy Qur'ān and similar verses as quoted above, Ali explains that even the permission for self-defence wars have cessation clause which instructs Muslims to stop hostility if their opponents desist.[58] Similarly, other contemporary scholars of Islam are of the view that violence is not an inherent feature of Islam and that people deliberately take some Qur'ānic verses out of context (in order to render their followers violent) for their parochial interest,

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55 See Muhammad Taqi Usmani, *An Approach to the Qur'ānic Sciences*, Kitab Bhavan, 2006, pp.80-81. Also see Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1983, pp.68-69.

56 Muhammad Taqi Usmani, *An Approach to the Qur'ānic Sciences*, Kitab Bhavan, 2006, p.80.

57 Maulana Muhammad Ali, *The Religion of Islam*, S, Chand & Company Ltd, 1990, p.558.

58 Ibid.

be it social, political or financial. For example, Ayşe Kadayici-Orellana argues that self-seekers hide behind religion and use religious imagery and vocabulary, sagas, myths and tales which resonate with the religious community to link the minds of the population for selfish political objectives.[59] Kadayici-Orellana's view suggests that religious texts can be manipulated for selfish agenda. This position challenges the outright promotion of indiscriminate use of force as a binding feature of Islam. Similarly, Abdullah Yusuf Ali rejects the view that these texts affirm the use of violence against non-Muslims. He contends that even in the event of fierce war, "there is a room for repentance and amendment on the part of the guilty party, and if that takes place, our (Muslims) duty is forgiveness and the establishment of peace".[60] It can be deduced from the view expressed by Abdullah Yusuf Ali (on these verses) that the overarching objective of Islam is the establishment of peace on earth as Muslims always claim. Notwithstanding his rejection of wanton use of violence, Yusuf Ali does not preclude the possibility of Muslims engaging in legitimate war. However, in spite of the views expressed by Muhammad Ali, Kadayici-Orellana and Yusuf Ali, the critical question of why the Qur'ān contains such belligerent verses still remains.

But whether unprovoked violence can be justified in Islam or not, majority of exegetes (*Mufassirūn*) of the holy Qur'ān agree that non-aggression is an immutable imperative for every Muslim. This conclusion on non-aggression by the exegetes is drawn on the following continuous five verses of the Qur'ān which appears to encapsulate all other verses on fighting and war in Islam including the ones profiled above:

"And fight in the way of God those who fight against you but do not

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59 S. Ayse Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p. 23.

60 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amana Publications, 1989, p.438.

transgress); indeed God does not like transgressors. And fight them wherever you find them and expel them from wherever they expelled you, and *fitnah* (oppression) is more grievous than killing, and do not fight them at the Sacred Mosque until they fight you therein; but if they fight you, then kill them; such is the recompense of the unbelievers. But if they cease then, indeed, God is Most Forgiving, Most Merciful. And fight them until there is no *fitnah* (oppression) and religion is for God, but if they cease, then there is no fighting/hostility except against the persecutors. The Sacred Month is for (fighting against you) in The Sacred Month and (violation) of the prohibitions (subject to the law of) retaliation; therefore whoso commits aggression against you, then respond within the same degree of aggression waged against you; and fear God and know that God is with those who fear Him."[61]

On the basis of the Qur'ānic verses generally considered as the first verses permitting Muslims to fight[62], many exegetes have concluded that Islam prohibit unprovoked aggression. For example, in his detailed exegesis on the above verses, Sayyid Qutb, though perceived as a radical Islamic scholar, avers that unprovoked aggression is repugnant to Islam; and that the verses direct Muslims never to initiate aggression.[63] According to Qutb, an attack on non-combatants and unarmed civilians of any persuasions and ideologies, and their community is tantamount to aggression which Islam strongly rejects.[64] In the same vein,

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61 The Holy Qur'ānchapter 2 verses 190-4.

62 See Ahmed Mohsen Al-Dawoody, *War in Islamic Law: Justifications and Regulations*, A University of Birmingham PhD thesis, 2009, p.103.

63 Sayyid Qutb, *In The Shade of The Qur'an,* The Islamic Foundation, 2006, Vol.I, p. 270.

64 Ibid.

the renowned Islamic scholar, jurist, Qur'ānic exegete, and once the grand Imam of Al-Azhar Sheikh Mahmoud Shaltut asserts in view of the above verses on fighting that, even though the verses command Muslims to fight those who fight against them, the verses do not allow Muslims to engage in unprovoked aggression.[65] According to Sheikh Shaltut, these verses and the principles they expound "do not contain even the slightest trace of the idea of coercion".[66] Similarly, Ibn Kathir asserts in his exegesis on the verses under discussion that the verse: "And fight in the way of Allah those who fight you" indicates permission for Muslims to fight those who fight them only; and not non-combatants.[67] Ibn Kathir's assertion implies that non-aggression is the rule for Muslims and self-defence becomes a necessity for everyone Muslims and non-Muslims alike. Also, Muhammad Asad argues that the above verses "lay down unequivocally that only self-defence only self-defence (in the widest sense of the word) makes war permissible for Muslims".[68] Asad further asserts that most of the commentators of the Qur'ān agree that the expression "*lā ta'tadū*" as used in the context one of the verses means "*do not commit aggression*".[69] Therefore, it will not be wrong for anyone to argue from the perspective of these commentaries of the Qur'ān that, aggression, whether provoked or unprovoked, especially on non-combatants and unarmed civilians is prohibited in Islam. However, the question is about how Muslims deal with the very clear verses in the Qur'ān which command Muslims to annihilate non-Muslims on earth unless they convert to Islam. What are the explanations being offered in the context of the Qur'ān in order to take care of these seemingly violent-promoter verses in the primary liturgical source of Islam?

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65 Mahmoud Shaltut, The Qur'ānand Combact, in G. Muhammad, I. Kalin and M.K. Kamali (eds.) *War and Peace in Islam: The Uses and Abuses of Jihād*, The Royal Aal al-Bayt Institute for Islamic Thought, 2013, p. 10.

66 Ibid, p. 11.

67 Abu Fida Imad Ad-Din Ismail bin Umar bin Kathir Al-Quraishi, *Tafsir Ibn Kathir (abridged)*, Volume 1), Maktaba Dar-us-Salaam, 2003, p. 257.

68 Muhammad Asad, *The Message of the Qur'ān*, The Book Foundation, 2003, p. 51, commentary 167.

69 Ibid.

This brings to the fore the debate and controversy over the issues of abrogation of verses in Islam.

2.2.3 Abrogation and the verses of violence

As indicated earlier, there are some verses in the Qur'ān which explicitly connote the use indiscriminate violence against non-Muslims (at least on face value). These verses obviously contradict non-aggression verses in the Qur'ān such as those discussed earlier. Indeed, there are a sizeable number of scholars, particularly non-Muslims who hold the view that at the latter stage of the Prophet Muhammad's mission, many warlike verses were revealed which came to replace all the peaceful verses; and rendered Islam a belligerent religion. With this analogy, proponents of this view argue that violence is an inherent feature of the primary sources of Islam. For example, David Bukay writes that: "Regardless, coming at or near the very end of Muhammad's life, 'Ultimatum' trumps earlier revelations. Because this chapter contains violent passages, it abrogates previous peaceful content".[70] For Bukay, defensive warfare in Islam was just a stage in Muhammad's mission; the next stage was to call all people to Islam and this meant that "non-Muslim must convert to Islam or be slain".[71]

The position of Bukay and other scholars (who hold his views) stems from the very nature of certain verses as well as the interpretations which are rendered on them by some scholars of Islam. For instance, a verse of the Qur'ān which has become known as the "Verse of the Sword" and other similar verses have generated the debate on abrogation of verses in the Qur'ān among Muslim and non-Muslim scholars alike. Even though the "Verse of the Sword" has been quoted among the "fighting" verses discussed earlier. The verse states:

> "But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and

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70 David Bukay, *Peace or Jihād? Abrogation In Islam*, Middle East Quarterly, Fall 2007, pp. 3-11.

71 Ibid.

lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful".[72]

Before delving into the polemics of the "Verse of the Sword" and similar verses in the Qur'ān in relation to the discourse on violence, it is important to briefly expound on the concept of abrogation in Islam. The concept of abrogation of verses of the Qur'ān is discussed within two main terminologies: '*nāsikh*' and '*mansūkh*'. These two Arabic words are both derivatives of the root word '*nasakha*' which conveys the meaning of "to abolish, to replace, to withdraw, to abrogate".[73] Other meanings rendered for the root word '*nasakha*' are 'to erase' and 'to compensate.[74] Therefore, the word '*nāsikh*' which is active participle means 'the abrogating' whiles '*mansūkh*' which is passive verb means 'the abrogated'.[75] But the technical definition of '*naskh*' (Abrogation) in the Qur'ānic Sciences as posited by Mufti Muhammad Taqi Usmani is: "*raf'u al-hukum al-shar'i bi dalīl shar'i*", which means "to repeal a legal order through legal argument".[76] In view of this, the Qur'ānic revelation (verse) which has been abrogated is referred to as '*mansūkh*' whiles the abrogated verse is called the '*nāsikh*'.[77] Indeed, the concept of abrogation is traced to the Qur'ān itself. The Qur'ān states:

"None of Our revelation do We abrogate or cause it to be forgotten, but We substitute something better or similar knowest thou God has power over all things"[78]

In addition to the above-quoted verse, there are three other verses that uphold the principle of

[72] The Holy Qur'ānChapter 9 verse 5.
[73] Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1983, p.79.
[74] Muhammad Taqi Usmani, *An Approach to the Qur'ānic Sciences*, Kitab Bhavan, 2006, p.167.
[75] Ahmad Von Denffer, op. cit.
[76] Muhammad Taqi Usmani, *An Approach to the Qur'ānic Sciences*, Kitab Bhavan, 2006, p.167.
[77] Ahmad Von Denffer, *'Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an*, The Islamic Foundation, 1983, p.79.
[78] The Holy Qur'ānChapter 2 verse 106.

abrogation in the Qur'ān:

> "When We substitute one revelation for another, and Allah knows best what He reveals, then they say: Thou art but a forger. But most of them understand not."[79]
>
> "Allah do blot out or confirm what He pleases. With Him is the Mother of the Book".[80]
>
> "If it were Our will, We could take away that which We have sent thee by inspiration, then would thou find none to plead thy affair in the matter as against Us".[81]

The principle of abrogation (in the use of the verses of the Qur'an) has been used by some Muslims to justify the use of violence. And the debate continues among Muslim scholars, and between scholars in general about whether the "Verse of the Sword" and the like-verses in the Qur'ān were revealed to replace all "peaceful" verses which promote peaceful co-existence, freedom of religion and the pursuit of general social harmony between Muslims and non-Muslims including Christians and Jews. Clearly, Osama bin Laden's reference to the Verse of the Sword in both his August 1996 fatwa in which he declared war against the Americans[82]; and that of February 1998 fatwa which extended the killing of all citizens of the United States of America to all Jews[83] indicates his conviction that the verses that promote violence supersede the numerous verses that call for peaceful co-existence among humanity. The use of these aggressive verses by Bin Laden and others to justify the unleash of terrorism on others give credence to position hold by some scholars that indiscriminate fighting of

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79 The Holy Qur'ānChapter 16 verse 101.

80 The Holy Qur'ānChapter 13 verse 39.

81 The Holy Qur'ānChapter 17 verse 86

82 See https://www.thoughtco.com/bin-laden-declare-war-on-us-2353589 Accessed on 9th January, 2018 at 23.50 GMT

83 See Al-Quds Al-Arabi' Newspaper, 23rd February, 1998 edition, p..3. Also, see the English translation of the 1998 Fatwa of Osama bin Laden and others at: https:// www.representative press.org/index.html. Accessed on 16th December, 2015 at 9.00 am -GMT).

unbelievers are the Islamic agenda. It is significant to note that sometimes the perceived unbelievers declared by Islamist groups are extended to include some Muslims with different theological orientations other than that of the accusers. The rampant bloody attacks on Muslims by Muslim militant organizations such as ISIS in mosques affirm the indiscriminating targets for such declarations. These atrocities being committed through Qur'ānic justifications under the interpretation that "peaceful verses" have been abrogated by "warlike verses" has given impetus to scholars such as David Bukay to argue that the intent of Islam is to convert every human being on earth to a Muslim and that Islam has no allowance for religious tolerance.[84]

But on the other side of the debate, Scholars (Muslims and non-Muslims alike) have argued that the peaceful verses that command Muslims to commit to tolerance, non-aggressive, reconciliation, peaceful co-existence, love for humanity, and the sacredness of human life among others are still valid and not abrogated. For example, Zakaria Bashier asserts that the Qur'ānic verses that enjoin Muslims to be peaceful, non-aggressive and tolerant are valid and clear injunctions (*Muhkam*) and are not abrogated; and therefore "no reason exists at all to think that they have been overruled".[85] Similarly, Muhammad Abu Zahra contends that war is not justified to impose Islam on non-Muslims and rejects the argument of abrogation as an alibi for violence or conflict.[86] Additionally, Joel Hayward argues that the Verse of the Sword, for instance, was context-specific and the purification of Mecca and its environs and could not have abrogated the scriptures which encourage peace, tolerance and reconciliation.[87]

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84 See David Bukay, *Peace or Jihād? Abrogation In Islam*, Middle East Quarterly, Fall 2007, pp. 3-11.

85 Zakaria Bashier, *War and Peace in the Life of the Prophet Muhammad*, The Islamic Foundation, 2006, p. 284.

86 Muhammad Abu Zahra, *Concept of War in Islam*, Ministry of Waqf, 1961, p.18.

87 Joel Hayward, Warfare in the Qur'an, in G. Muhammad, I. Kalin and M.K. Kamali (eds.) *War and Peace in Islam: The Uses and Abuses of Jihād*, The Royal Aal al-Bayt Institute for Islamic Thought, 2013, p. 40.

The debate on fighting in Islam continues with many scholars, Muslims and non-Muslims on either side of the same coin. However, inasmuch as the debate on whether "to fight or not fight" may not cease till eternity, it can be stated that the Qur'an, and for that matter the Islamic tradition, is replete with peaceful and non-aggressive persuasive messages that can be utilized to counter all shades of violence and terrorism that has plagued the world in the name of Islam. The majority of Muslims who are peaceful must be encouraged through their own peaceful religious precepts and injunctions to reject violence and to promote tolerance, inclusiveness, social harmony and progress. Indeed, the idea that offensive verses of the Qur'ān were revealed mainly to replace the numerous peaceful verses does not go with common sense, and that the proponents of this argument may need to reconstruct it in order to sound logical to people.

2.2.4 Muslim violence and the polemics of *'Jihād'*

Another key concept in Islam which is associated with Muslim violence is the concept of *'Jihād'*. Indeed, both non-Muslims and some Muslims have deduced violence from the concept of Jihād because the concept has been implicated as the motivating factor in many atrocities committed in the name of Islam. In this regard, a thesis on Islamic peacebuilding such as the present one cannot discuss the root of ideologies on violence in Islam without a brief discussion on Jihād as an immutable concept in Islam. Moreover, any perception on violence and the use of force has a direct bearing on any discourse on peacebuilding. Therefore, in approaching a discourse on peacebuilding among Muslims such as this, there is the need for a brief conceptual and contextual analysis of *Jihād* in order to bring to the fore the interface between its application and how it impacts on peacebuilding among the adherents of Islam; and between Muslims and non-Muslims.

The term *Jihād* in Islam has been a subject of controversy within the purview of Islamic peacebuilding and conflict resolution. *Jihād* has been a problematic concept especially in the

eyes of non-Muslims because in many cases Islamist militant groups rely on it as a motivating springboard to engage in acts of terrorism and unprovoked violence. As a result, the popular understanding of Jihād especially to non-Muslims is that it is a weapon of war used by the Muslims to impose Muslim worldview on others.[88] The term is therefore equated to aggressive "holy war" and therefore represents Islam as a religion of violence and terrorism.[89] The concept is therefore seen at least from the perspective of the West and non-Muslims as being a radiator of violence and a source of insecurity for humanity.[90] This conception or perhaps misconception about *Jihād* does not reside with only nominal non-Muslims but also with renowned scholars as well. For instance, Maulana Muhammad Ali quotes Klein who says:

> "Jihād - The fighting against unbelievers with the winning them over to Islam, or subduing and exterminating them in case they refuse to become Muslims, and the causing Islam to spread and triumph over all religions is considered a sacred duty of the Muslim nation".[91]

Ali also quotes the Encyclopaedia of Islam which states: "The spread of Islam by arms is a religious duty upon Muslims in general".[92] Muslim scholars including Maulana Muhammad Ali have argued however that these statements are distortions of the Islamic sources relating to Jihād and the authors should have properly consulted appropriate Islamic sources especially, the Holy Qur'an, the primary source of Islam.[93] However, with the recent calls by

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88 Chaiwat Satha-Anand, The Nonviolent Crescent: Eight Theses on Muslim Nonviolent Actions, in GD Paige, C. Satha-Anand and S. Gilliat (ed.) *Islam and Nonviolence*, Centre for Global Non-violence, 1999, p.8.

89 A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.160.

90 See Bassam Tibi, Religious extremism or religionization of politics? The ideological foundations of political Islam, in H. Frisch and E. Inbar (eds,) *Radical Islam and International Security: Challenges and responses*, Routledge, 2008, p. 21.

91 Maulana Muhammad Ali, *The Religion of Islam*, S, Chand & Company Ltd, 1990, p.345.

92 Ibid.

93 Ibid.

Islamists to Jihād as discussed earlier which connotes the use of force, extremism and violence; one cannot blame some of these authors for perceiving the term *Jihād* as a synonymous to war and belligerence. What is then the meaning of Jihād from Islamic perspective? Is the concept of Jihād meant to terrorize those who do not subscribe to the Islamic belief? Or is it in Islam for a particular religious objective other than unleash of violence against non-Muslims?

The term *Jihād* is etymologically linked to the words '*mujahadah'* which means struggle or contention, and '*ijtihad'* which is the efforts exerted by Islamic Jurists to arrive at correct judgements in Islamic law.[94] However, linguistically, the word *'Jihād'* is derived from the Arabic origin '*jahd'* or '*juhd'* meaning ability, exertion, effort or power; and it is normally used in Arabic verbal form *'jaahada' ('yujaahidu')*.[95] The Holy Qur'ān most often uses the verbal forms of the word Jihād, as for example: *"And whoever strives hard (jaahada), he strives (yujaahidu) only for his own self (that is for his own benefits"*.[96] It must be underscored that Jihād is a multi-layered term and comprehensive. It denotes many concepts including the pursuit of commendable goal, peaceful persuasion, passive resistance, and armed struggle against oppression and injustice.[97] However, in all it usage, the phrase *'holy war'* which translates in Arabic as '*al-harb al-muqaddasah'* as it has been extensively used generally to refer to Jihād is never used in the Qur'an. Muslim scholars have disapproved of this equation. For instance, Khaled Abou-el-Fadl avers to equating *Jihād* to 'holy war' and states:

> "The Islamic concept of Jihād should not be confused with the

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94 The Royal AAL Al-Bayt Institute for Islamic Thought ,*Jihād and Islamic Law of War,* 2009, p.1.
95 Op.cit, pp.545-7.
96 The Holy Qur'ānchapter 29 verse 6.
97 A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.160.

> medieval concept of holy war since the actual word *al-harb al-muqaddasah* is never used by the Qur'ānic text or Muslim theologians. In Islamic theology, war is never holy; either it is justified or not".[98]

This notwithstanding, the fact still remains that the Islamic concept of Jihād radiates the idea of aggression and violence in the minds of non-Muslims especially when Islamist militants such as Osama bin Laden and others have openly declared and used it as a religious slogan (albeit a decoy) to attack non-combatant civilians. It is against this background that Satha-Anand argues that "Jihād categorically places the notion of war and violence in the moral realm".[99]

In view of this, the Qur'ānic verses that relate to the concept of Jihād need to be catalogued. According to Ibn Kathir, the following sets of verses are generally agreed upon by early Muslim scholars such as Ibn Abbas, Mujahid, Muqatil Ibn Hayyan, and Qataadah among others:[100]

> "Truly God defends those who believe. Truly God loves not every disbelieving traitor. Permission is given to those who fought because they have been wronged. Surely, God is able to give them victory- those who have been expelled from their homes unjustly only because they said: "Our Lord is God." And if it were not that God repel led some people by means of others, then monasteries, churches, synagogues, and mosques, wherein the Name of God is mentioned

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98 Khaled Abou-el-Fadl, Boston Review, 25th February, 2002 quoted in A. Rashied Omar, *Islam and Violence*, The Ecumenical Review, Vol.55, 2, 2003, p.160.

99 Chaiwat Satha-Anand, *The Nonviolent Crescent: Eight Theses on Muslim Nonviolent Actions*, in GD Paige, C. Satha-Anand and S. Gilliat (ed.) Islam and Nonviolence, Centre for Global Non-violence, 1999, p.10.

100 See Abu Fida Imad Ad-Din Ismail bin Umar bin Kathir Al-Quraishi, *Tafsir al-Qur'ānal-Azim*, Dar al-Salam, 1998, vol.3, p.103.

> much would surely have been pulled down. Verily, God will help those who help Him. Truly, God is powerful and mighty— those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And to God belongs the outcome of [all] affairs".[101]

From these verses and other Jihād related verses in the Qur'an, it is clear that aggression is unacceptable in Islam and conditions for fighting is clearly and justly defined. However, a cursory look at Islamic scholars' position on *Jihād* reveals three camps. The first camp of Muslim scholars hold the position that Islam must be the governing religion on earth and that Islam must expand its influence through various means including offensive Islamic approaches.[102] Proponents of this view rely on Islamic sources that encourage the use of force without due recourse to the context. The ideology behind Islamic militancy is obviously rooted in this understanding of *Jihād*. However, this 'offensive' position is always met with the key question of non-compulsion of religion as espoused by Islam. The Qur'ān categorically states: "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path".[103] One of the contemporary scholars who rejects offensive Jihād as a principle in Islam is Seyyed Hossein Nasr who argues that:

> "Those who carry out terrorism in the West or elsewhere in the name of Jihād are vilifying an originally sacred term, and their efforts have not been accepted by established and mainstream religious authorities as Jihād".[104]

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101 The Holy Qur'ān chapter 22 verses 38-41.

102 S. Ayse Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p. 41.

103 The Holy Qur'ān chapter 2 verse 256.

104 Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity, Harper Collins*, 2004, p. 263.

Nasr's view resonates with many other scholars who argue that the concept of Jihād has nothing to do with aggression. For instance, Tariq Ramadan asserts that "Jihād is a commitment to peace and a war cry".[105]However, the above notion suggests at least that there are Muslims including scholars who see Jihād as an Islamic avenue for wanton aggression against non-Muslims.

The second group of Islamic scholars see Jihād as a defensive mechanism and argue that, Islam permits the use of violence under certain conditions such as self defense.[106] The proponents of this view contend that under oppression and persecution, Islam permits Muslims to defend themselves as exemplified in wars fought by the Prophet and his companions in Madina.[107] However, in such situations, the scholars hold the view that the combatants and non-combatants must be distinguished in times of war.[108] The position of self-defense is a natural phenomenon for all; and from the Islamic understanding, everybody has a right to self-defence, Muslim or non-Muslim alike.

The third categories of scholars see Jihād as a non-violence enterprise and argue that Muslims can fight injustice and resolve conflicts through non-violent resistance.[109] According to Kadayifci-Orellana such approach of non-violent Jihād is the preferred method of resolving conflicts from the Islamic perspective.[110] These scholars opine that the promotion of non-violence as an approach for peacebuilding is a duty on every Muslim.[111] This is where Islamic peacebuilding becomes necessary. Hence, the present thesis explores peacebuilding from

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105 Tariq Ramadan, Islam: The Essentials, Pelican Books, 2017, p. 159.

106 Moulavi Chiragh Ali, War and Peace: Popular Jihād, in *Contemporary Debates in Islam: An Anthology of Modernist and Fundamentalist Thought*, Mansoor Moaddel and Kamran Talattof, eds, St. Martin's Press, 2000, pp. 71-94.

107 S. Ayse Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p.41.

108 Ibid.

109 Ibid.

110 Ibid, p.42.

111 M. Mazzahim Mohideen, *Islam Nonviolence and Interfaith Relations*, in in GD Paige, C. Satha-Anand and S. Gilliat (ed.) *Islam and Nonviolence*, Centre for Global Non-violence, 1999, p.141.

Islamic traditions and communities with the view to expose peacebuilding avenues within clearly stated and documented peaceful traditions and teachings of the religion.

2.2.5 Parallel reading on violence and peace in Islam

It is obvious from the discussion above that there is a dual nuance of peace and violence within textual sources of Islam, particularly its most primary liturgy, the Qur'an. Whilst it can be said that there are obvious violent-prone textual injunctions in the Qur'ān and other sources of Islam; it is equally obvious that there are many other peaceful verses in the Qur'ān which can be used to promote tolerance, peaceful co-existence and pluralism. In fact, scholars have argued that there are more nuances of peace and moderation in the Qur'ān and the general Islamic traditions than violence, and that parallel reading of the Qur'ān and the Sunnah (traditions of the Prophet) will render the perception that Islam is violent untenable as Sachedina contends.[112]

One argument in line with the peaceful nature of Islam is that it values the sacredness of human life, Muslim or non-Muslim alike and urges Muslims in particular to treat life as a sacred commodity and protect it at all cost. The Holy Qur'ān states:

> "… If anyone killed a person not in retaliation of murder, or to spread mischief in the land, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind".[113]

In reference to the above-mentioned verse, Chaiwat Satha-Anand argues that: "Human life is thus sacred. Humankind is one single family, and every human life has a value equivalent to the sum total of all human lives"[114] Furthermore, Satha-Anand asserts that murder is

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[112] See Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, p.13.

[113] The Holy Qur'ān Chapter 5 verse 32.

[114] Chaiwat Satha-Anand, The Nonviolent Crescent: Eight Theses on Muslim Nonviolent Actions, in GD Paige, C. Satha-Anand and S. Gilliat (ed.) *Islam and Nonviolence*, Centre for Global Non-violence, 1999, p.16.

considered one of the four major sins in Islam and therefore even the thought of it should not be a preoccupation of any Muslim.[115] According to a hadith narrated by Ibn Umar, the Messenger of Allah (peace and blessings of Allah be upon him) has said: "A believer continues to guard his faith and hopes for Allah's mercy so long as he does not shed blood unjustly".[116] This position of Islam renders for example, the call by Osama and his cohorts in the 1998 *fatwa* that Americans anywhere, Military and civilians alike and non-Muslims in general must be killed by Muslims un-Islamic. Indeed, the Qur'ān and the traditions of the Prophet of Islam are replete with verses, sayings and deeds of peace and non-violence. This renders the violent postures often pitched by Islamist militants and radical groups a gross anti-Islam. Their activities are also seen by many Muslim scholars as defilement or violation of the essential peaceful nature of the Islamic religion.[117]

Another Islamic principle that inures to peaceful co-existence among various faiths is the Qur'ānic teaching of non-compulsion in religion. The Holy Qur'ān is unequivocal about the fact that faith is a matter of choice and free-will; and therefore it does not encourage coercion when it states:

> "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path".[118]

Another Qur'ānic verse states:

> "To you your religion and to me my religion"[119]

The above-quoted verses refer to a divine and decisive declaration to Muslims in the early days of the mission of the Prophet (pbuh) on the need to uphold religious freedom, tolerance

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115 Ibid.

116 See Sahih Bukhari.

117 See Razi Ahmad, *Islam, Nonviolence, and Global Transformation*, in GD Paige, C. Satha-Anand and S. Gilliat (ed.) Islam and Nonviolence, Centre for Global Non-violence, 1999, p.50.

118 The Holy Qur'ān chapter 2 verse 256.

119 The Holy Qur'ān chapter 109 verse 6.

and peaceful co-existence in their dealing with non-Muslims in order to ensure social peace. Scholars of Qur'ānic exegesis are of the view that Allah's command to the Holy Prophet to preach peacefully without coercion to join Islam was never abrogated throughout the life of the Prophet and therefore still holds for Muslims.[120] Therefore, it can be stated that it is alien to the values and teachings of Islam for anyone to insist that the entire world must succumb to Islam in order to allow peace to prevail.

Also, the Qur'ān teaches that the overall objective of the appearance of Muhammad on the world scene as a prophet of Allah is to be a mercy to all creatures including non-Muslims. This underscores the ultimate mission of the Holy Prophet Muhammad. The Holy Qur'ān states:

> "We sent thee (Muhammad) not except as a mercy (rahmah) to all creatures".[121]

Undoubtedly, the perpetration of violence and the unwarranted killings of innocent people cannot be a mercy to humanity, and be a part of the message of the Holy Prophet Muhammad (pbuh). In this regard, Abdur-Rahman Abdul- Kareem Al-Sheha argues that Islam represents a comprehensive peace that encapsulates the inner and spiritual peace of the individual, the outer social peace, and the global vision of peace for the entire humanity.[122] Al-Sheha also opines that true Islamic peace should inure to social stability devoid of violence and apprehension, mutual respect and non-aggression.[123] Invariably, the Qur'ān acknowledges the oneness of humanity and commands believers to show love, kindness, affection, forgiveness, and mercy to fellow human beings irrespective of one's religion, race, tribe or nationality.[124]

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120 See The Royal AAL Al-Bayt Institute for Islamic Thought ,*Jihād and Islamic Law of War,* 2009, pp. 30-31

121 The Holy Qur'ān chapter 21 verse 107.

122 Abdur-Rahman Abdul- Kareem Al-Sheha, *Islam is the Religion of Peace*, www.islamlandcom, 2010, pp.12-3.

123 Ibid

124 Razi Ahmad, *Islam, Nonviolence, and Global Transformation*, in GD Paige, C. Satha-Anand and S. Gilliat (ed.) Islam and Nonviolence, Centre for Global Non-violence, 1999, p.39.

In this vein, the Holy Qur,ān states:

> "O humankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that ye may know each other (Not ye may despise each other). Verily the most honoured of you in the sight of Allah is the most righteous of you. And Allah is well acquainted (with all things)".[125]

Expatiating on this verses, Abdullah Yusuf Ali concludes that the verses address all humankind and not only Muslims and that tribes, races, and nations are just convenient labels by which we may know certain differing characteristics among us.[126] This also implies that Islam believes that the entire humanity is created from one source and ought to share common human values such as righteousness, justice, affection, forgiveness, and mercy for one another. Therefore, it is imperative for every sincere Muslim to defend these values even if it is against them. The Holy Qur'ān states:

> "O you who believe, stand out firmly for God, as witnesses to justice and let not the enmity of others make you swerve from the path of justice, Be just: that is next to righteousness, and fear God. Indeed, God is well acquainted with all that you do".[127]

Again, another verse states:

> "Who speaks better than he who calls people to God, does what is right, and says, I am one of those who have surrendered themselves to God? Good and evil cannot be equal. Repel evil with what is better, and he who is your enemy will become as close to you as a true

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125 The Holy Qur'ān Chapter 49 verse 13.
126 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amana Publications, 1989, p.1342.
127 The Holy Qur'ān Chapter 5 veres 8

> friend. Yet none will attain it except those endowed with truly great fortune. If a prompting from Satan should stir you up, seek refuge with God. He alone is All-Hearing, All-Knowing".[128]

Moreover, the concept of *Wasatiyyah* (moderation) is a cardinal principle in Islam and Muslims are expected to conduct their lives and dealings with moderation. Thus the Qur'ān describes the Muslim community as '*ummatan wasatan'* (a moderate community). It states:

> "Thus have We made of you an Ummah (community/nation) justly balanced, that ye might be witnesses over the nations, and the messenger a witness over yourselves...".[129]

Therefore, Islam is a religion of moderation and it encourages the avoidance of all forms of extravagance, and extremism. AbdullahYusuf Ali describes Islam as "a sober and practical religion".[130]

In effect, the religion of Islam expects its adherents, Muslims, to constantly engage in the practice of religious tolerance, peaceful co-existence and appreciation of human diversity in their day-to-day lives because these values are enjoined by the Qur'ān. These peaceful teachings which are abounding in the Islamic tradition can equip ordinary Muslims with the understanding to reject violent and radical suggestions and live peacefully with others. It is against this background that the researcher now deals with the Ghanaian situation.

2.3 TRACES OF MUSLIM VIOLENCE IN GHANA

In this section, the researcher engages in a historical analysis of both intra-Muslim violence and inter-religious tensions that existed between Muslims and non-Muslims in Ghana, with the view of understanding its dynamics on peacebuilding initiatives. The section seeks to

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128 The Holy Qur'ān Chapter 41 verses 33-36.

129 The Holy Qur'ān Chapter 2 verse 143.

130 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amana Publications, 1989, p.58.

justify for the need for Islamic peacebuilding in Ghana. Consequently, it lays a foundation for the subsequent chapters which specifically deal with peacebuilding prospects in Islam as a religion with the Muslim community in Ghana as a case study. Additionally, this analysis of the Ghanaian Muslim attitudes towards violence has become necessary in the wake of a recent research which states that "Islamic radicali ation and violence is increasingly becoming a security concern in Ghana".[131] Moreover, such evaluation of Muslim behaviour in Ghana in the context of violence puts the present study in the right perspective especially when it comes to the discussion on peacebuilding prospects among Muslims in Ghana.

Religion plays a very significant role in the lives of most Ghanaians, and as Eric Oduro Wiafe put it: "We should know that Ghana is a religious country as almost all the people belong to one or the other religious group".[132] Consequently, the major religions in Ghana, including Christianity, Islam and the African Indigenous Religion impact greatly on the people especially on their social and religious lives.[133] Perhaps, the most important contribution from religion towards national development is the religious tolerance and peaceful co-existence that exist between various religious groups in Ghana especially between the two major religions, Islam and Christianity. Undoubtedly, the relatively peaceful co-existence that exists among various religious bodies in the country plays a significant role in ensuring peace in Ghana. However, the peace being enjoyed in Ghana has not precluded occasional tensions, conflicts and violence that erupt from intra-religious conflicts, inter-religious misunderstandings, intra and inter-political clashes, and ethnic tensions among others. This makes the peace very fragile and calls continuous efforts to sustain the peace. In

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131 Kwesi Aning and Mustapha Abdallah, *Islamic radicalisation and violence in Ghana*, Conflict, Security and Development, Vol.13, No,2, 149-167, 2013, p. 149.

132 Eric Oduro Wiafe, *The three major Religions in Ghana: History, Theology and Influence*, CSIPP, 2010, p.1.

133 Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim-Christian Relations*, LIT VERLAG, 2006, pp, 58-65.

his State of the Nation Address (SONA) in February, 2015, the President of Ghana, Mr. John Dramani Mahama traces the long history of religious tolerance in the country and states: "From the period of the Trans-Saharan trade, the 2 major world religions and our African traditional religion have coexisted peacefully in this land".[134] Indeed, it is significant to indicate that the religious pluralism in Ghana emanates from the 1992 Constitution of Ghana which guarantees freedom of religion and beliefs. For instance, Article 21, Clause 1 of the 1992 Constitution of Ghana specifically mentions freedom of religion, worship and beliefs.[135] As a result; there has been an influx of other religious groups in Ghana. Beside the three major religions of Islam, Christianity and the African Traditional Religion, other religions such as Buddhism, Baha'ism, and Judaism among others have entered into the Ghanaian religious space.[136] There is also a proliferation of religious denominations and groups in the country, particularly within Christianity and Islam.[137]

This part of the chapter seeks to interrogate the recent past of Muslims in Ghana in relation to intra and inter religious violence and conflicts in the country. The recent undertones of religious intolerance between Muslims and Christians in Ghana and their implications for peacebuilding efforts are also discussed in this part of the chapter. Additionally, the groups examines ramification of the recent ISIS recruitment saga in Ghana which saw some Ghanaian Muslim youth being radicalized to join the group in Syria and Libya.

2.3.1 Muslims in Ghana and Intra-religious Conflicts

Muslims in Ghana have experienced violent intra and inter-religious conflicts which resulted

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134 See The State of the Nation Address delivered by John Dramani Mahama ,President of the Republic of Ghana on 26th February, 2015, p.63.

135 See The 1992 Constitution of the Republic of Ghana, Article 21, Clause 1.

136 Eric Oduro Wiafe, *The three major Religions in Ghana: History, Theology and Influence*, CSIPP, 2010, p.1.

137 Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim-Christian Relations*, LIT VERLAG, 2006, pp, 58-65.

in the loss of life and property; and affected social relationships.[138] The intra-religious conflicts were mainly as a result of doctrinal fanaticism and provocative preaching among the two main Muslim groups in Ghana: the Salafi Ahlus Sunnah Wal-jama'a group and the Sufi Tijaaniyyah Brotherhood.[139] Even though there had been pockets of intra-Muslim tensions all over the country, there were those that degenerated into full-blown wanton violence which resulted in the loss of life and property and became national security issues. For instance, in 1995 and 1998, series of fatal clashes occurred between followers of the Ahlussunnah group and that of the Tijaniyyah group at Wenchi, a town in the Brong Ahafo region of Ghana. The clashes of 20th January, 7th February, 14th June, and 3rd August, 1995 and 16th January, 1998 between the two Muslim groups claimed lives and several properties were destroyed.[140] Preceding the Wenchi clashes were the Muslim conflicts in Kumasi (the second largest city of Ghana and the capital of the Ashanti Kingdom) between the two same groups in December, 1986 and July, 1987 in which lives were lost and properties destroyed.[141] Similarly, a Muslim intra-religious conflict in Wa, one of the populous Muslim towns in the Upper West region of Ghana, left dozens of people injured and several properties destroyed in 1997.[142] Again, in 1997, violence ensued between the Tijaniyyah and Ahlussunnah groups in Tamale in the Northern Ghana (arguably the most populous Muslim city in Ghana) which resulted in the loss of one person and the destruction of several properties.[143] Indeed, because these Muslim conflicts were deadly and bordered on national security, it always captured the

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138 Husein Abdur-Rahim Hussein, *Co-existence among Muslim groups in Ghana: A case study of Tijaniyyah and Ahlussunnah in Kumasi and Wenchi*, Unpublished MPhil Thesis, University of Ghana, Legon, 2003, Pp.98-128.

139 Ibid.

140 Ghanaian Times, Saturday February 11, 1995, p.1. Also see Ghanaian Times, February 20, 1995, Daily Graphic, Monday January 19, 1998, p.1, Daily Graphic, December 11, 1997, p.1.Ghanaian Times, Wednesday January 28, 1998,p.1.Tuesday, February 3, 1998, p.1. Thursday February 12, 1998. Ghanaian Times, Thursday, September 3, 1998,p.1. Daily Graphic, Thursday, July 26, 2001.

141 People's Daily Graphic, July 28, 1987, p.4. The Ghanaian Times, Friday, September 4, 1998, p.1.

142 Daily Graphic, December 15, 1997, p.1.

143 Daily Graphic, December 11, 1997, p.1.

front pages of Ghana's foremost national newspapers: the 'Daily Graphic' and the 'Ghanaian Times'. It is interesting to note that the immediate cause for most of these intra-Muslim conflicts is insulting utterances at public preachings from scholars of both the Tijaniyyah and Ahlussunnah groups.[144] Moreover, it appears that these preaching episodes which triggered damaging clashes among these two Muslim groups in Ghana in both Wenchi and Kumasi were deliberately targeted at intra-faith opponents with the objectives of condemning certain religious practices of one another in order to show sectarian supremacy.[145] By and large, both immediate and remote causes are ascribed to the intra-Muslim conflicts which occurred in the 1980s and the 1990s. The mains causes of the clashes were basically doctrinal disagreements on certain Islamic concepts such as divination in Islam; Qur'ānic erasure (writing and drinking of verses of the Qur'ān for spiritual benefits); the celebration of birthday of the Prophet Muhammad; insulting preaching (wrong preaching methodology); and general religious intolerance among the two groups.[146] Whereas the Tijaniyyah group in Ghana believes and indulges in such religious practices, the Ahlussunnah group rejects these practices and sees them as *'bid'ah'*(innovation in Islam).[147]

As a result of the proactive measures put in place by the government and national security as well as the co-operation by national Muslim leadership, the frequent clashes among Muslim groups and groups abated, leading to a relative harmony among Muslim groups in Ghana today. However, the very causes of the fatal clashes which erupted over a decade ago are still there. Scholars from the Tijaniyyah and Ahlussunnah as well as the rather emboldening Shi'a community are still doing the provocative preachings along sectarian theological lines.

144 See Husein Abdur-Rahim Hussein, *Co-existence among Muslim groups in Ghana: A case study of Tijaniyyah and Ahlussunnah in Kumasi and Wenchi*, Unpublished MPhil Thesis, University of Ghana, Legon, 2003, Pp.98-128.
145 Ibid.
146 Ibid.
147 Ibid.

Hence, there is no such a guarantee that those ugly conflicts may not erupt again. Therefore, there is the need for continuous exploration of peacebuilding initiatives in communities such as the ones cited above in order to sustain the peace among Muslims in particular and Ghana as a whole. Any such initiative in such conflict-prone communities should explore common grounds on which all Muslims, irrespective of their different sectarian orientations, will appreciate their commonalities which can be used to foster tolerance and peaceful co-existence. In this regard, this study explores values in Hajj that can promote building among Muslims, particularly in Ghana. As a common and obligatory religious denominator for Muslims, Hajj values have potential for Islamic peacebuilding, regardless of Islamic diverse theological persuasions among Muslims.

2.3.2 Muslim-Christian Relations

Muslim-Christian relations in Ghana have been cordial but not without sporadic clashes and tensions among the adherents of the two religions. The relation between the two religions in the past especially before the 1990s was generally characterized by tolerance, mutual respect and co-operation.[148] However, the early 1990s witnessed a strained Muslim-Christian relation characterized by suspicion, conversion tactics, and provocative preaching against one another which sometimes resulted into physical violence.[149] Between 1995 and 1997, the Christian Council of Ghana recorded about thirty-two (32) press reported religious conflicts cases, and most were clashes between Muslim-Muslim, Muslim-Christian, Christian-African Traditional Religion and Christian-Christian among others.[150] Nathan Samwini describes this high incidence of religious conflicts in Ghana at the time as "an unprecedented state of religious

148 Elorm Dovlo, *Religious Pluralism and Christian attitudes*, Trinity Journal of Theology,vol.8, December 1991,p.40.

149 Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim-Christian Relations*, LIT VERLAG, 2006, pp, 203-206.

150 Ibid, p.207.

disturbances in Ghana".[151] Samwini's description of the situation is understandable because Ghana had been peaceful since the early 1980s despite the existence of religious pluralism. Indeed, Elorm Dovlo had described Ghana in the period preceding the religious conflicts of the mid-1990s as being blessed with inter-faith harmony in the wake of the religious conflicts in other West African countries such as Nigeria.[152] It must be stated however that, anytime that tension built up between religious groups in the country, level-headed national religious leaders in Ghana quickly rallied around in unity against violence and "killed the fire" of a potential widespread religious conflict before it degenerated into an irreparable disaster.[153]

The history of sporadic inter-religious conflicts in Ghana must be a reminder for continuous peacebuilding efforts with the view to consolidate the relative peace that exist in Ghana's religious space. This justifies one of the objectives of the present thesis which is to assess the effectiveness of intra/inter-religious dialogue and tolerance as an avenue for peacebuilding with focus on Muslims in Ghana.

2.3.3. Aspects of inter-religious intolerance in Ghana

It cannot be over-emphasized that there is a relative religious tolerance and peaceful co-existence in Ghana. The situation is aptly recognized in the 2015 State of the Nation Address of the then President, Mr. John Dramani Mahama when he stated: "Ghana has enjoyed a long history of religious tolerance. From the period of Tans-Saharan trade, the 2 major world religions and our African religion have co-existed peacefully in this land".[154] The President's view reflects the views of many scholars of religion in Ghana.[155] However, this recognition of

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151 Ibid.

152 Elorm Dovlo, *Religious Pluralism and Christian attitudes*, Trinity Journal of Theology,vol.8, December 1991,p.40.

153 Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim-Christian Relations*, LIT VERLAG, 2006, p.207.

154 John Dramani Mahama, *State of the Nation Address*, Government of Ghana, 2015, p.63.

155 See Elom Dovlo, *Religious Pluralism and Christian attitudes*, Trinity Journal of Theology, Vol. 8, 1991, p.40. Also, see Nathan Samwini, *The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslim –Christian Relations*, LITT VERLAG, 2006, p.208.

religious tolerance in the country does not suggest that Ghana has not had its share of religious intolerance and conflicts in the past. Better still, this acknowledgement of peaceful co-existence of religions in Ghana does not immune the country from future religious disturbances of the peace. Indeed, there have been turbulent times of religious disturbances in Ghana especially in 1980s and the early 1990s which claimed life and property; and took a concerted effort from the Government, religious leaders and civil society groups in conflict resolution to stem the waves of religious intolerance in the country. Since then Ghana has enjoyed relatively peaceful co-existence among various religious denominations.

However, in recent times, certain postures and pronouncements by some religious leaders among Muslims and Christians appear to be building tensions among the two major religious groups in Ghana which if it is not worked on, could jeopardise the current peace being experienced in the country. In his 2015 State of the Nation Address, the then President of Ghana, John Dramani Mahama again expressed his worry in the recent nuances of religious intolerance in the country especially with regards to religious discriminations in schools when he stated:

> "Our constitution in Article 21, Clause 1 guarantees the freedom to express one's religious beliefs. That is why recent complaints about religious discrimination coming from Muslim Groups in the Western Region and the Christian Council of Ghana are worrying. It is wrong under our constitution for Muslim students to be compelled to attend church services or for Christian students to be compelled to attend Muslim congregational prayers. It is also wrong to prevent Muslim women from wearing their hijab or Nuns from wearing their habits to work or to school. Heads of institution must note this for strict

> compliance. Appropriate sanctions would be taken against any head of institution who act contrary to the constitutional provisions".[156]

The President's statement came in the wake of a regional demonstration at Sekondi/ Takoradi, the capital of the Western Region, by Muslim leaders and their followers after Friday prayers on the 20th February 2015.[157] The complaint presented by the Muslims through a petition to government was that Muslim students and women in Ghana were not allowed to use their veils in public schools originally established by Christian Mission and public workplaces; and that this was against the 1992 Constitution of Ghana.[158] In response to the Muslim petition and the subsequent statement made by the President, the Conference of Catholic Bishops of Ghana and The Christian Council of Ghana issued separate statements insisting that their schools will not allow the wearing of veils by Muslim students.[159] Again, in response to the President's directives, the General Secretary of the Christian Council of Ghana, Reverend Kwabena Opuni-Frimpong saw the directives from government as threats of sanctions and argued that the alleged religious discriminations are human right issues which can best be resolved by the courts and not through threats of sanctions. The General Secretary stated:

> "Now there are directives from government and the directives are coming with sanctions but we are dealing with human rights issues. If somebody complains about his human rights issues, normally one

156 John Dramani Mahama, State of the Nation Address, Government of Ghana, 2015, p. 63.

157 See Ghanaweb news page available at: http://www.ghanaweb.com/mobile/wap/article.php?ID=347565. Accessed on 5th February 2016 at 11.00 GMT.

158 See "Petition presented by the Muslim Rights Fronts of bthe Western Region of Ghana" (presented to the President through the Regional Minister on Friday February 20, 2015.

159 See "Catholic Bishops reject President threat of sanctions against religious discrimination" at: http://www.myjoyonline.com/news/2015/march-3rd/catholic-bishops-reject-mahama-religious-discrimination-sanctions-threat.php Accessed on 5th February, 2016 at 11.05 GMT.

goes to court"[160]

Moreover, a recent video circulated in the social media regarding some pronouncements made by Archbishop Duncan Williams of the Action Chapel International has raised religious tensions and mistrust between Muslims and Christians in Ghana. The Archbishop is alleged to have said in a sermon to his congregation that:

> "The Muslims are not just praying, they are dealing with all types of entities and forces. They call on powers of the underworld and the water kingdom. They deal with different levels and dimensions of witchcraft"[161]

In a swift response contained in a press statement signed by it General Secretary, Hajj Abdel Manan Abdel Rahman, the Coalition of Muslim Organizations Ghana (COMOG) stated among other things:

> "Nothing could be further from the truth that these unmeasured and unguided effusions which come as a surprise from the learned archbishop and well-informed leader of an identifiable congregation.... We urge Archbishop Duncan Williams to be mindful about subjects he hardly understands".[162]

Furthermore, a recent decision by the government of Ghana to accept two former Guantanamo detainees in Ghana for two years has also raised tensions between Muslims and Christians. Whiles the Christian Council of Ghana and the Catholic Church condemned that

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160 See "Religious Discrimination: Christian Council suggests court action for aggrieved Muslim groups" Available at: http://www.myjoyonline.com/news/2015/March-4th/religious-discrimination-christian-council-suggests-court-action-for-aggrieved-moslem-groups.php Accessed on 5th February, 2016 at 11.15 GMT.

161 See "Muslim Coalition Unhappy with Duncan Williams", Available at: http://www.modernghana.com/news/663404/muslim-coalition-unhappy-with-duncan-williams.html Accessed on 5th January, 2016 at 11.20 GMT.

162 Ibid.

of America, the Office of the National Chief Imam welcomed the decision and the detainees, and accused the Christian leadership in Ghana for taken such a stand because the persons in question were Muslims.[163] In addition, on the 17th February, 2016, fatal clashes occurred between Muslims and non-Muslim youth in Kumasi-Tafo, a suburb of Kumasi, the second largest city of Ghana which left two persons dead and a mosque and churches vandalised.[164] According to media reports, the clashes occurred as a result of a misunderstanding regarding walling of a local cemetery.[165]All these reports mentioned-above illustrate that the peaceful relations between Muslims and non-Muslims in Ghana are not as deep as Ghanaians understand it. There are still deep-seated suspicions which need to be worked on in order to consolidate the fragile peace that exists among religious bodies in particular and Ghana as a whole. The recent incidences of conflicts also suggest that the nature of the peace in the country is a negative one[166] which needs to be worked on as a matter of urgency. This is because it seems there is a gradual relapse of the mutual respect that existed between Muslims and non-Muslims in the country, and this need to be checked in order to pre-empt any destructive ramifications as a result. This study explores religious peacebuilding avenues in Islam as a religion and how it can be utilized by Muslim communities with Ghana as the unit of analysis.

2.4 CONCLUSION

It is significant to premise a discussion of Islam and peacebuilding in Ghana on the perceived notion of violence inherent in the primary sources of Islam; and on the historical antecedent

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163 See "Ghanaians warned against inter-faith conflict over GITMO two". Available at : http://www.myjoyonline.com/news/2016/January-14th/ghanaians-warned-against-interfaith-conflict-over-gitmo-two.php Accessed on 14th February, 2016 at 17.10 GMT.

164 See Daily Graphic (February 11, 2016, p.3) "Bloody day in Ashanti: Police kill 2 in Mampong, i dead in Muslim- Tafo youth clash".

165 Ibid.

166 According to Johan Galtung, negative peace is the absence of of violence and war; whiles positive peace is the integration of human society and the realization that we are all the same people. See Johan Galtung, *An Editorial*, Journal of Peace Research, 1(1), 1-4, 1964, p.2.

of intra and inter-religious conflicts in Ghana. This affords the thesis the opportunity to place the discourse in realistic contexts. This is common with peacebuilding discussions as peacebuilding discourse is normally premised on previous or ongoing conflicts within particular geo-political, religious and social settings. As such, most scholars and practitioners discuss peacebuilding within the contexts of conflicts they have witnessed or in the contexts of conflict zones they have been working.

Moreover, it is clear from the discussion afore, that the perception of Islam being a source of violence and insecurity is there and it is abound in scholarly and academic discourses. It is also clear that the Islamic concept of Jihād can be a source of violence especially when it is manipulated by trouble-makers for selfish interest. Experiences of intra and inter-religious conflicts make it imperative for sustainable peacebuilding efforts in order to forestall such occurrences in the future. In this regard, academic enquiries such as that of the present thesis are desirable. However, the real questions at this stage are: What are the Islamic sources, values and imperatives for peacebuilding? How can they affect peacebuilding efforts in communities? And can the Muslim community use these values to promote peaceful co-existence among themselves and with others who live with them in the same community? These questions are discussed in the chapter three of the thesis.

CHAPTER THREE

AN APPRAISAL OF CORE PEACEBUILDING IMPERATIVES IN THE ISLAMIC TRADITION

3. 1 INTRODUCTION

In the previous chapter, the researcher discussed the challenges relating to the interprepation of the Qur'ānic verses on violence and how Muslims have debated these. The researcher pointed out that inspite of these 'difficult' verses, reading within the general context of the objective of Islam, it can be argued that the Islamic tradition, as in the Qur'an, is pro-peace all things being equal. Against this background, the present thesis appraises the core peacebuilding imperatives within the Islamic tradition. Indeed, it has been identified that any efficient attempt at peacebuilding ought to be pursued within the context of the values cherished by the targeted community.[1]

The chapter is organized into five main parts. Firstly, the chapter reflects on the approach towards Muslim peacebuilding. Here, the immutability of the Qur'ān and the *Sunnah* of the Prophet (pbuh) in peacebuilding discourse is briefly discussed. Secondly, the chapter explores texts, nature and custodianship of Islamic peace. Thirdly, the chapter examines four core Islamic values that reverberate with contemporary liberal peacebuilding. These are the Islamic concepts of justice, tolerance, forgiveness, and reconciliation. Fourthly, the chapter reflects on how Islamic values for peacebuilding feed into global liberal peacebuilding in the contemporary times. Fifthly, this chapter engages with contemporary scholarship on a framework for Islamic peacebuilding. In this segment, the work of Mohammed Abu-Nimer on frameworks for Islamic peacebuilding is appraised by the researcher. And finally, the chapter concludes with the summary of core issues discussed.

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[1] See Susan Hayward, *Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects*, United States Institute of Peace, 2012, p. 6.

3.2 APPROACHING MUSLIM PEACEBUILDING

It has been identified that any peacebuilding exploits that target religious communities must rely on the teachings, beliefs, values and rituals that emanate from the very sources of the faith of members of such communities. Alluding to this reality, Scott Appleby states:

> "Religious actors build peace when they act religiously, that is, when draw on the deep wells of their traditions, and extract from those depts. The spiritual instincts and moral imperatives for recognizing and embracing the humanity of the other; and when they employ the distinctive ritual and symbolic and psychological resources of religion for transforming the dream of a common humanity into a tangible, felt reality".[2]

This comment made by Appleby aptly sets the tone for any religious peacebuilding initiative, be it a discourse or a practical engagement. In view of this proposition, it can be argued that any peacebuilding efforts geared towards Muslims must be tailored to resonate with the religious assumptions, beliefs and experiences of Muslims and the communities in which they live. Obviously, the religion of Islam is practiced through the dictates of the Holy Qur'ān and the Sunnah (traditions and deeds) of the Prophet Muhammad (pbuh); and therefore, Muslim actions are usually motivated by the dictates of these two primary sources of Islam.

Other secondary sources such as *ijma'* (consensus of legal opinion), *qiyas* (analogy), *istihsan* (juristic preference), *qawl al-sahabi* (opinion of a Companion of the Prophet), *maslahah mursalah* (jurisprudential interest), *sadd al-dhari'ah* (blocking lawful means to an unlawful end), *istishab al-hal* (presumption of a continuity of a rule), *'urf* (custom) and texts of earlier

[2] A statement made by Scott Appleby quoted in Susan Hayward, *Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects*, United States Institute of Peace, 2012, p. 6.

scriptures are equally relied upon in Islamic practices.[3] However, in view of the non-monolithic nature of Islam and its adherents, any peacebuilding project that is pursued from Islamic perspective must largely draw its anchoring pillars from Qur'ānic precepts as well as the Sunnah. In this regard, Ibrahim Kalin describes the Qur'ān and Sunnah as the main sources of Islamic *Waltanschauung* and explains that while the Qur'ān is subject to different interpretations from the Sufis and Hanbalis to the Wahhabis and modernists, one cannot understand a good part of the Qur'ān without the Prophetic Sunnah which gives concrete experiences of the Muslim Community.[4] This view put forward by Kalin reflects the position of Maulana Muhammad Ali that Muslims consider the Qur'ān as the foundation upon which the entire superstructure of Islam is established, and that it is the ultimate source from which every conceptual and theoretical discourse on Islam must be drawn.[5] To this extent, Mohammed Abu-Nimer suggests that studies about Muslims must be pursued from the perspective of the Qur'ān, the Islamic Scripture which is valued and cherished by Muslims.[6] In the light of the above, it is obvious that any discourse or a practical initiative on Islamic peacebuilding ought to draw its legitimacy from the holy Qur'an. In an era whereby some Muslims promote the use of violence through the (mis)interpretation of Qur'ānic texts,[7] it has even become imperative that explicit Qur'ānic injunctions, prescriptions, parables and liturgy on peace are explored to counter the violent Islamic narratives. This argument is influenced by the preposition that the same religious sources that are used to legitimize violence and anarchy must be used as sources for the propagation of peacebuilding.[8]

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3 Imran Ahsan Khan Nyazee, *Islamic Jurisprudence*, The Other Press, 2003, p. 145.

4 Ibrahim Kalin, *'Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition'* Islamic Studies 44:3, 2005, p.28,.

5 Maulana Muhammad Ali, *The Religion of Islam*, S, Chand & Company Ltd, 1990, p.17.

6 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, p.19.

7 See Peter Keay, *The New Economy of Terror: Motivations and Driving Forces Behind Contemporary Islamists Insurgencies*, in M. Darweish and C.Rank (ed.) Peacebuilding and Reconciliation: Contemporary Themes and Challenges, Pluto Press, London,2012, p.138.

8 See S. Ayse Kadayifci-Orellana, *Religion, Violence and the Islamic Traditions of Nonviolence*, Turkish Year Book of International Relations, 2003,Vol. XXXIV, p.25.

Similarly, Abdul Rashied Omar argues that a strong emphasis on the most primary source of Islamic guidance, the Qur'ān is needed in any Islamic peacebuilding endeavour; because the concepts of compassion and justice which are core ethical precepts in peacebuilding are employed on numerous times in the holy Qur'ān in order to teach Muslims.[9] Also, Abdulaziz Sachedina underscores the immutable position of the Qur'ān in Islamic peacebuilding when he argues that Muslims will reject violence if they are made aware of Qur'ānic teachings on religious pluralism as a divine imperative for peaceful co-existence among human societies.[10] However, the contextualization of peacebuilding as a communal activity within the purview of Islamic community needs a direct leaning on the deeds and teachings of the holy Prophet Muhammad (pbuh). This is because the typical Islamic community began with the Prophet (pbuh) who expressed and taught the message of the Qur'ān at both individual and community levels. Therefore, the practice of *Sunnah* affords the Muslim with the leverage of reading and applying the Qur'ān within the concrete experiences of the Muslim community.[11] In this regard, Ibrahim Kalin asserts that the *Sunnah* is an integral part of the Islamic worldview without which one's understanding of the Qur'ān cannot be complete.[12] Kalin further contends that:

> "The fact that the Prophetic Sunnah is part of the Islamic worldview and religious life, without which we cannot understand a good part of the Qur'an, can be seen as confirming the significance of reading the scripture within the concrete experiences of the Muslim community".[13]

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9 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, p.3. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014 at 22.00 GMT.

10 Abdul-Aziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2000, p.13.

11 Ibrahim Kalin, Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition, Islamic Studies 44:3, 2005, p.329.

12 Ibid.

13 Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, Islamic Studies 44:3, 2005, p.329.

This view of Kalin has been espoused by many other prominent contemporary scholars of Islam and peacebuilding. For example, Mohammed Abu-Nimer and S. Ayse Kadayifci-Orellana have put forward similar argument that principles and practices that guide Islamic peacebuilding and conflict resolution cannot be compelling without deriving their sources from the Qur'ān and the deeds and sayings of the Prophet (pbuh).[14] Based on the scholarly views expressed above, it can be stated that Muslims will identify more with peacebuilding initiatives which are focused on pertinent values and Islamic rituals which are unequivocally embedded in the Qur'ān and the Sunnah. Moreover, it implies that any discussion on Islam and peacebuilding must be premised not only on categorical statements in the Qur'ān, but also on the teachings and personal practices of the holy Prophet Muhammad (pbuh), the *Sunnah*. In view of the above, the next part of this chapter explores the concept of peace in the Islamic Tradition.

3.3 SALĀM: THE ISLAMIC PEACE

The word '*salām'* which means peace is from the same Arabic root as Islam, making peace synonymous with the religion of Islam.[15] The word '*salām*' is derived from the Arabic verbal noun root *S-L-M* and the main nouns from this root are '*salāmah*', '*salm*', '*silm*' and '*salām*' meaning peace.[16] The verbal noun is '*islām*' and the active participle is '*muslim'* for male and '*muslimah*' for female.[17] Tariq Ramadan asserts that as one of the variants of Islam, "*salāmah* refers to the notion of giving oneself up or making a gift of oneself".[18] For Ramadan, these

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14 Mohammed Abu-Nimer and S. Ayse Kadayifci-Orellana, Muslim Peacebuilding Actors in Africa and The Balkan Context: Challenges and Needs, Peace & Change, Vol.33, No. 4, 2008, p. 560.

15 See Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an,* Amana Publications, 1999, p.487, comm.1413.

16 See Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, in P.G Muhammad and I. Kalin and M.H. Kamali (eds,) War and Peace in Islam: The Uses and Abuses of Jihād, The Royal Aal-Bayt Institute for Islamic Thought, 2013, p.252-3.

17 Ibid.

18 Tariq Ramadan, *Islam: The Essentials*, Pelican Books, 2017, p. 51.

definitions suggest the notion of total submission to God and present a just and a comprehensive idea of Islam.[19] In view of the affinity that exist between Islam and peace, Muslims have always claimed that Islam is a peaceful religion but it is debatable as to whether all adherents of the religion are peaceful.

3.3.1 Islamic texts on peace

In a discussion on peace in Islam, it is important to showcase texts on peace as an operational word within the Islamic tradition. Indeed, the concept of *'salām'* (peace) is echoed and reinforced in Islam through its numerous usages in the Islamic belief system and textual sources. Therefore, Muslims in many precepts and sources of their religion are confronted with the world *"salām"* as a reminder of their peaceful duty to humanity. This part of the thesis discusses some of the texts on "*salām*" (peace) in the belief system of Islam, the Qur'ān and the Hadith of the Prophet (pbuh).

Firstly, the concept of peace is embedded in a type of the monotheistic belief system of Islam called "*attawheed al-asmaa wassiffat"* (the belief in the names and attributes of Allah). These attributes of Allah have been described in the Holy Qur'ān as '*asmaa al-husnaa'* (the beautiful names of Allah) of which Muslims have the obligation to relate to.[20] One of such "beautiful names" and attributes of Allah mentioned in the Qur'ān is '*Al-Salaam'* which literally means 'the peace'.[21] This means that Muslims see peace as a Divine name and are therefore obliged to associate with it in all their dealings as matter of faith; and as human beings who represent Allah (*Khalifah*) on earth. By this, Muslims believe that Allah is the ultimate source of peace and that true state of peace and tranquillity are reposed in Him, the Almighty.[22]

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[19] Ibid.

[20] In the holy Qur'ān chapter 7 verse 180, The Qur'ānstates: *"The Most Beautiful Names belong to Allah, so call Him by them"*.

[21] The holy Qur'ān59:23 mentions some of the beautiful names of Allah including '*al-salaam'* (peace).

[22] See Ibrahim Kalin, *Islam and Peace*, The Royal Aal Al-Bayt Institute for Islamic Thought, 2012, p.15.

Secondly, there are many texts of the Holy Qur'ān that put emphasis on peace as an inalienable precept of Islam, as well as being an insatiable requirement for a Muslim. For instance, in the Holy Qur'ān, Allah calls all humankind to the abode of peace (*'dār al-salām'*) in this world. The Holy Qur'ān states:

> "And Allah does call to *'dār al-salām'* (the home of peace); and guides whom He pleases to the straight path".[23]

Again, the Qur'ān describes the ultimate abode of believers in the hereafter as *'dār al-salām'* (the abode of peace). In this regard, the holy Qur'ān states*:*

> "For them will be *'dār al-salām'* (a Home of Peace) in the presence of their Lord, He will be Their Friend, because of what they practised (righteousness)"[24]

In his exegesis of the Qur'an, Ibn Kathir explains that the phrase 'home of peace' refers to Paradise which is the ultimate desire of every believer.[25] This also means that Islam identifies peace as the ultimate reward for righteousness. In fact, Abdullah Yusuf Ali describes the "Home of Peace" as mentioned in the above verse as "a higher life to which Allah is always calling".[26] This implies that the treasure of peace in this world and the hereafter is the ultimate objective of Islam, and for that matter it is expected to be the ultimate goal desired by every Muslim in his or her relationship with Allah.

Another Islamic religious experience that mentions *salām* (peace), its value and relevance to the life of the Muslim is the Islamic concept of the "Night of Power" (*lailatu al-qadr*). The 'Night of Power' which occurs in the last ten (10) days of the Islamic month of Ramadan, has

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[23] The Holy Qur'ān chapter 10 verse 25.

[24] The Holy Qur'ān chapter 6 verse 127.

[25] Imam Abu Al-Fida Ismail Ibn Kathir, *Tafsir Ibn Kathir (Abridged by Safi-ur-Rahman* Al-Mubarakpuri), Vol.4, Maktaba Dar-us-Salam, 2003, p.590.

[26] Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an,* Amana Publications, 1999, p.487, comm.1413.

been described by the Holy Qur'ān as being "better than thousand months"[27]; and its ultimate effect is peace. The Qur'ān states: "It is peace until the rise of the Morn".[28] Commenting on the verse quoted above, Imam Jalal-ud-Din Al-Mahaly and Imam Jalal-ud-Din As-Soyuty explains that the message and the greetings of the entire angels that descend that night is salām (peace).[29] Additionally, Abdullah Yusuf Ali explains that when the night of power is reckoned by a Muslim, it gives "a wonderful Peace and a sense of Security" in the soul.[30]

Also, peace is the goodwill and fraternal salutation for Muslims. It takes its source from Allah, the Almighty. The Qur'ān states: *"Peace – a word (of salutation) from a Lord who is the Most Merciful"*[31]. Moreover, the Holy Prophet Muhammad was instructed by Allah to greet Muslim faithful with the salutation of peace; and make it the accepted greeting and felicitation among his followers. In this sense, the holy Qur'ān states: *"When those who believe in our signs come to you say: Peace be upon you".*[32] Therefore, the Muslim greeting of *"Assalaamu Aleikum"* (peace be upon you) is borne out of divine instruction. However, whether all Muslims consciously mean what they utter in their daily greetings of peace is another matter. Indeed, if all Muslims in the world meant what they say in terms of their daily greetings of *'Salaam'* (peace), they could infect and fill the entire universe with peace. Even in the face of provocations, Muslims are obliged to utter peace. The Holy Qur'ān states:

> "And the servants of Allah the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say: Peace".[33]

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27 The Holy Qur'ān chapter 97 verse 3.
28 The Holy Qur'ān chapter 97 verse 5.
29 Jalal-ud-Din Al-Mahaly and Jalal-ud-Din As-Soyuty, Tafsir Al-Jalalayn (Vol. 2), translated by Muhammad Anis Gad Khalil, Dar Al-Manarah, 2010, p.1749.
30 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an,* Amana Publications, 1999, p.1676, comm.6220.
31 The Holy Qur'ān chapter 36 verse 58.
32 The Holy Qur'ān chapter 6 verse 54.
33 The Holy Qur'ān chapter 25 verse 63.

However, the above-mentioned text on the anticipated peaceful nature of the Muslim does not mean that Islam is a pacifist religion. The Qur'ān and for that matter Islam permits Muslims to apply proportionate force for self-defence when they are oppressed. On the permission to self-defence, the holy Qur'ān states: "Fight in the cause of Allah those who fight you, but do not transgress limit, for Allah loves not transgressors"[34]. It can be deduced from the above verse that even though permission is given for self-defence, Muslim are not allowed to initiate war as discussed in chapter two. It is also clear from the verse that even in response to aggression, the response must be proportionate (as indicated in the verse: "but do not transgress limit, for Allah loves not Transgressors". With regards to the permission to fight against oppression, the holy Qur'ān states: "To those against whom War is made, permission is given (to fight), because they are wronged; and verily Allah is Most Powerful for their aid".[35] Again, it can be inferred from this verse that until Muslims are pushed to the wall, Islam does not permit them to contemplate hostility.

Furthermore, the holy Qur'ān makes it very clear in many verses that even the greetings of the people of paradise which is the ultimate motivation for every Muslim, is '*salaam'* (peace). For example, the Holy Qur'ān states:

> "…And *salām* (peace) will be their greetings therein (paradise)…".[36]

Again, the Qur'ān uses peace to describe the atmosphere envisaged in *'Janna'* (paradise) and states:

> "There, they will not hear any vain discourse but only *salām* (peace);
> and they will have therein their sustenance, morning and evening.
> Such is the garden which We give as an inheritance to those of Our

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34 The Holy Qur'ān chapter 2 verse 190.
35 The Holy Qur'ān chapter 22 verse 39.
36 The Holy Qur'ān chapter 10 verse 10.

servants who guard against evil".[37]

Also, the Qur'ān states:

> "No frivolity will they hear therein, nor any taint of ill except the saying '*salām* (peace)! *salām* (peace)!".[38]

Additionally, there are prophetic texts in which the Prophet (pbuh) stresses on peace as a value and a goal for a Muslim. For instance, there is a particular peace prayer which is recited by Muslims immediately after the completion of a set of salat (prayer). In a Hadith which contains the prayer, Aisha, the wife of the Prophet (pbuh) reported that:

> "When the Messenger of Allah, peace and blessings be upon him, finished his prayer, he will not sit long enough but to say: O Allah, you are *salām* (peace); and from you is *salām* (peace). Blessed are you, the Majestic and Generous".[39]

Again, the Prophet (peace be upon him) is reported in another popular Hadith (prophetic saying) to have instructed Muslims to spread peace among themselves and by extension among members of the community as a whole including non-Muslims. The Hadith which was narrated by Muslim states:

> "You will not enter Paradise until you believe; and you will not believe until you love one another; should I show you something that if you do will bring love among yourselves? Spread peace among yourselves".[40]

It is obvious from the above-quoted prophetic tradition that the attainment of peace both in

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37 The Holy Qur'ān chapter 56 verse 25.

38 The Holy Qur'ān chapter 19 verse 62.

39 See Sahih Muslim, The Book of Mosques and Places of Prayer (Salat), Hadith No. 592.

40 See *Riyadh-us-Saleheen* by Imam Abu Zakariya Yahya Bin Sharaf An-Nawawi (translated by S.M. Madni Abbasi) Vol. 1, Islamic Book Service, 2009, p.449.

this world and the hereafter must be the preoccupation of every follower of the Prophet Muhammad (pbuh). It can also be deduced from the prophetic sayings quoted above that peace is an Islamic imperative which ought to engage the mind of every Muslim. It is obvious from the texts quoted above that Islam is replete with messages of peace that could be leveraged on for peacebuilding initiatives.

Also, Muslims utter the phrase *"Assalaamu Aleikum"* (peace be upon you) in their obligatory five daily prayers ten (10) times a day. The act of offering the two salaams in salat: one to the right and another one to the left which signify the end of every complete prayer is called *'Taslim'*.[41] The word *'salaam'* is again mentioned in the "Tashahud"[42], an obligatory element of every Muslim prayer. A hadith reported by Said Ibn Abbas states:

> "The Messenger of Allah used to teach us the tashahud like he taught us the Qur'an. He would say: 'Salutations, blessings, prayers and good deeds for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us the sincere slaves of Allah. I bear witness that there is no god except Allah. I bear witness that Muhammad is His slave and messenger".[43]

The mentioning of the word *'salaam'* (peace) in an important Islamic pillar and ritual such as *'Salat'* (the 5 obligatory prayers) is a testimony that the concept of peace is endemic in Islam as a religion. However, the fundamental question is whether all Muslims sincerely believe in peace, meant peace and act peace when they utter them in daily greetings and in daily prayers. This question is asked in the context of the fact that most non-Muslims do not see

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41 *Taslim'* in Salat (Islamic Prayer) is a compulsory act of saying *"Assalaamu Aleikum"* by a Muslim to conclude a full unit of a prayer.

42 *Tashahudd*'is a compulsory recitation by every Muslim during every Islamic prayer (salat) be it obligatory or optional. See As-Sayyid Sabiq, *Fiqh us-Sunnah: at-Tahara and as-Salah* (translated by Muhammad Sa'eed Dabass and Jamal al-Din M. Zarabozo), American Trust Publications, 1991, pp.124-5.

43 See *Fiqh us-Sunnah:at-Tahara and as-Salah* by As-Sayyid Sabiq, (translated by Muhammad Sa'eed Dabass and Jamal al-Din M. Zarabozo), American Trust Publications, 1991, p.125.

Muslims as peaceful especially in the contemporary times where many atrocities are being committed in the name of Islam.

3.3.2 Nature of Islamic Peace

As indicated above, the primary sources of Islam are abounding with texts on peace. This is an attestation to the fact that peace is not only an intrinsic value of Islam, but also it is an incontrovertible theme within the textual embodiment of the Islamic religion. However, in order to apply the Islamic concept of peace to the general global understanding of peace, it is critical that one understands the nature of Islamic peace and how it is expected to radiate among Muslim communities. It is equally important to indicate how the concept of peace in Islam relates to liberal peace as it is pursued by organizations such as the United Nations. This segment of the chapter looks at the nature of peace in Islam and how it relates to liberal peacebuilding.

Firstly, it has been identified that the Islamic worldview on peace (*salām*) is predicated on justice (*'adl*) and it is seen as the thrust of the Islamic theology.[44] According Ibrahim Kalin, peace is perceived by Muslims as "an enduring state of harmony, trust, and coexistence only when coupled and supported with justice".[45] Abdul Rashied Omar alludes to the binding effect of justice (*'adl*) and equity (*qist*) to the Islamic concept of peace which makes the Islamic peace a positive one. According to Omar, the essence of value of justice to peace cannot be far-removed as it has been mentioned several time in the Qur'an.[46]

Moreover, Abdur-Rahman Abdul-Kareem Al-Sheha argues that peace in Islam embodies a comprehensive peace which includes the inner and spiritual peace of the individual, the outer

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44 Ibrahim Kalin, Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition, Islamic Studies 44:3, 2005, p.333.

45 Ibid, p.334

46 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, p.3. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014.

social peace, and the global vision of peace for the entire humanity.[47] Ibrahim Kalin agrees with Al-Sheha on this explanation regarding the nature of peace in Islam but he expounds that Islamic peace requires the combination of spiritual individualism and social collectivism in order to engender the needed peaceful effect in society.[48] These views from both Al-Sheha and Kalin on the twin nature of Islamic peace, made up of the spiritual and social dimensions stem from the primary sources of Islam, particularly the Qur'an. In this sense, the holy Qur'ān puts emphasis on the inner peace that reflects in the behaviour and character of the human being, and that such peaceful souls will be rewarded with Jannah (paradise).[49]

From the discussion above, it can be argued that the concept of peace in Islam leans towards that of positive peace as it transcends the absence of war and conflict. Islam sees the pursuit of peace as a collective responsibility of all individuals with the objective of the integrating human society, as the originator of the concept of 'positive peace', Johan Galtung posits.[50] In this regards, Ibrahim Kalin argues that a positive peace in the context of Islam means "a willingness to generate balance, justice, cooperation, dialogue, and co-existence as the primary terms of a discourse of peace".[51]

3.3.3 The custodians of Islamic peace

From the discussion so far, it can be seen that peace is an essential precept of Islam that must be consciously kept by Muslims at all cost. This is because it is an intrinsic and immutable principle of the religion. But the question that emerges from the discourse is who ensures that Muslims adhere to peace and keep peace in their day-to-day activities as part of their faith and duties?

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47 Abdur-Rahman Abdul- Kareem Al-Sheha, *Islam is the Religion of Peace*, www.islamlandcom, 2010, pp.12-13.

48 Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, Islamic Studies 44:3, 2005, pp.332-333.

49 See Qur'ān chapter 89 verses 27-30.

50 See Johan Galtung, *An Editorial*, Journal of Peace Research, 1(1),1-4, 1964, p.2.

51 Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, Islamic Studies 44:3, 2005, p.332.

A close analytical scrutiny of the literature and texts on peace in Islam reveals two main custodians of peace within the Muslim community. Firstly, injunctions of the Qur'an, and the dictates of the traditions of the Prophet (pbuh) enjoin every Muslim to keep the peace. This is evident in the fact that Islam makes it imperative for Muslims to first seek peace in whatever situation they find themselves. The Qur'ān entreats all Muslims to shun violence and settle disputes through administration of justice for all people including non-Muslims; the use of arbitration as a method of settling conflicts; and the use of compassion and forgiveness to engender reconciliation. The holy Qur'ān states:

> "Wherewith Allah guides all who seek His good pleasure to *subulu al-salām* (**ways of peace)** and safety, and lead them out of darkness by His will unto the light, and guides them to the straight path".[52]

By this, the individual who is both the object and subject of peace is required to appreciate and uphold certain values that ensure peace in society. This means that ethics and morality are the basis of Islamic peace. All these injunctions and texts discussed above identify with the peaceful nature of Islam as a religion and how the practitioners of the religion (its believers) ought to be peaceful.

Secondly, Muslim leaders and scholars have a responsibility of leading the way in ensuring that the peaceful Islam is preached. In this regard, Bouta et al assert that peacemaking mechanisms are justified and assured by community leaders such as elders and religious leaders who know religious teachings and the history of the community.[53] A popular hadith (saying of the Prophet Muhammad) states: "Scholars are the inheritors of the Prophets".[54] All the prophets of Allah including Muhammad (pbuh) were peaceful in the delivery of their

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[52] The Holy Qur'ān Chapter 5 verse 16.

[53] Tsjeard Bouta, S. Ayse Kadayifci-Orellana and Mohammed Abu-Nimer, *Faith-Based Peace-Building: Mapping and Analysis of Christian, Muslim and Multi-Faith Actors*, Clingendael Institute & Salam Institute for Peace and Justice, 2005, p.12.

[54] Hadith narrated by Tirmidhi' and authenticated by Albani.

messages to humankind. As discussed earlier, there are many instances where the holy Prophet of Islam practically showed his love for peace. For example, for the love of peace the holy Prophet at Hudaybiyyah agreed to a treaty with the Quraysh (the ruling tribe of Makkah) which obviously did not favour him and his followers at that moment of time.[55]The treaty denied the holy Prophet and his followers entry into Makkah to perform Hajj after the Prophet had been commanded by Allah to do so.[56] The holy Prophet then commanded his followers to return to Madinah peacefully and to perform the Hajj the following year as stipulated by the treaty.[57] This incidence was later confirmed in a revelation to the Prophet affirming his decision not to engage the Quraysh in confrontation.[58] It is in this light that Muslim scholars and clerics are expected to lead the peacebuilding that Islam espouses and be the custodians of peace wherever they find themselves. They are expected to exemplify the Qur'ānic term of *'Ihsan'* which "carries the meaning of virtue, beauty, goodness, comportment, proportion, comeliness, and doing what is beautiful at all times" as Kalin asserts.[59]

3.4 KEY ISLAMIC VALUES FOR PEACEBUILDING

Peacebuilding initiatives foster around positive values which are held in high esteem by the targeted local communities where peace needs to be built and sustained. In view this, approaching Muslim peacebuilding demands the identification of core Islamic values that promote peaceful co-existence, respect for diversity, appreciation of pluralism, and regard for societal inclusiveness. Consequently, this part of the chapter critically examines selected key Islamic values which are seen to be the pillars for Muslim peacebuilding. These are values of

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55 Muhammad Husayn Haykal, *The Life of Muhammad (8th Edition*), Translated from Arabic by I.R. Al-Faruqi, Millat Book Centre, 1976, pp. 352-355.

56 Ibid.

57 Ibid.

58 See the holy Qur'ānChapter 48 verse 27-28. Commentaries on this verses relate it to the Hudaybiyyah treaty.

59 Ibrahim Kalin, *Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition*, Islamic Studies 44:3, 2005, p.333.

justice, compassion, forgiveness and tolerance. These themes are generally discussed from the Islamic perspective.

3.4.1 Justice in Muslim peacebuilding

One of the Islamic precepts identified as an imperative for any Muslim-targeted peacebuilding endeavour is justice. Justice is rendered in Arabic as "*'adl*" which is an abstract noun derived from the verb "*'adala*" which literally means "to straighten or to sit straight", "to amend or modify "to run away from one (wrong) path to other (right) one"; and "to be equal or equivalent, to be equal or march or to equali e, "to balance or counter-balance, to be in the state of equilibrium"; "to act justly, equitably, with fairness", and "to treat everyone with indiscriminate justice, not to discriminate between them".[60] But in the context of its diverse usage in the Islamic tradition, Majid Khadduri contends that even though "*'adl*" is mostly used, other synonyms such as '*qist*', '*qasd*', '*istiqāma*', '*wasat*', '*nasīb*', '*hissa*', '*mizān*' among others are equally used to connote justice.[61] The antonym of *'adl* (justice) is "*jawr*" (injustice) which also has synonyms such as '*zulm'* (wrongdoing), '*inhirāf*' (deviation), and '*tughyān'* (tyranny) among others and specific meaning of each of these words to justice is derived from the context in which it used.[62] It is important to mention that these Arabic lexicons on justice have been used in several injunctions in the Qur'ān and prophetic traditions. But what is the meaning of justice? Ibn Man ūr defines *'adl* (justice) as "the thing that is established in the mind as being straightforward".[63] This definition of justice gives the impression of equity and fairness and it relates to the general textual notion of justice in Islamic tradition. Islam as a religion sees justice in

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60 See Ibn Man ūr, *Lisan al 'Arab*, Dār al-Kutub al-'ilmiyyah, 1993, 13: pp. 457-8. Also see Hans Wehr, *A Dictionary of Modern Arabic* (edited by) J. Milton Cowan, Otto Harrassowitz, 1974, p.596.

61 Majid Khadduri, *The Islamic Conception of Justice,* The Johns Hopkins University Press, 1984, p. 6.

62 Ibid.

63 See Ibn Man ūr, *Lisan al 'Arab*, Dār al-Kutub al-'ilmiyyah, 1993, 13: p. 457.

straightforwardness in thought that radiates fairness and equity. And these are the essential pillars for peaceful co-existence which brings about social stability. In this regard, the holy Qur'ān states:

> "O you who believe, stand out firmly for God, as witnesses to justice and let not the enmity of others make you swerve from the path of justice, be just: that is next to righteousness, and fear God. Indeed, God is well acquainted with all that you do" .[64]

On the basis of this, Abu-Nimer argues that the pursuit of justice which is an obligation on every Muslim; and it is one of the core values for Islamic peacebuilding and the promotion of nonviolence in society.[65]This position is re-echoed by Rashied Omar who argues that it is the Islamic concept of justice and tha render peace in Islam as positive peace. Omar also believes that social justice is a critical precept of Islam; and that the adherence to the Islamic teaching of '*adl'* (justice) has a positive effect of compassion which is a core value for Muslims to effectively engage in peacebuilding rather than violence.[66] On his part, the Islamic Theologian, Sayyid Qutb posits that absolute justice that brings about social peace is imperative on every Muslim and that this duty must be fulfilled even in the face of extreme hatred or enmity.[67] Additionally, the Qur'ān acknowledges the oneness of humanity and commands believers to show love, kindness, affection, forgiveness, and mercy to fellow human beings irrespective of one's religion, race, tribe or nationality. In this vein, the Holy Qur'ān states:

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64 The Holy Qur'ān Chapter 5 verse 8.

65 Mohammed Abu-Nimer, *Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality*, United States Institute of Peace, 2001 p. 2.

66 A.Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, pp 3-5. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014.

67 Sayyid Qutb, *In The Shade of The Qur'an, The Islamic Foundation*, 2006, Vol. XV p.43.

> "O humankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that ye may know each other (Not ye may despise each other). Verily the most honoured of you in the sight of Allah is the most righteous of you. And Allah is well acquainted (with all things)".[68]

On this, Abdullah Yusuf Ali explains that this Qur'ānic message addresses all humankind and not only Muslims and that tribes, races, and nations are just convenient labels by which we may know certain differing characteristics among us.[69] This also implies that Islam believes that entire humanity is created from one source and ought to share common human values such as righteousness, justice, affection, forgiveness, and mercy. Therefore, it is imperative for every Muslim to defend these values even if it is against him or her. In view of this, the holy Qur'ān states:

> "Who speaks better than he who calls people to God, does what is right, and says, I am one of those who have surrendered themselves to God? Good and evil cannot be equal. Repel evil with what is better, and he who is your enemy will become as close to you as a true friend. Yet none will attain it except those endowed with truly great fortune. If a prompting from Satan should stir you up, seek refuge with God. He alone is All-Hearing, All-Knowing".[70]

Notwithstanding his perceived radical views in Islam, Sayyid Qutb is of the view that returning evil with good deeds brings people to their senses, replaces fury with cordiality and creates everlasting friendship.[71] Indeed, cordiality and friendship based on mutual respect

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68 The Holy Qur'ān chapter 49 verse 13.

69 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an,* Amana Publications, 1999, p.1342, comm.4933.

70 The Holy Qur'ān chapter 41 verses 33-36.

71 Sayyid Qutb, *In The Shade of The Qur'an, The Islamic Foundation*, 2006, Vol. XV pp 115-116.

inure to peaceful atmosphere which eliminate tensions among people and communities.

3.4. 2 Tolerance in Muslim peacebuilding

Tolerance is a universal value which is expected to bring about mutual respect, peaceful co-existence, and the appreciation of differences in opinions. From the Islamic perspective, the value of tolerance is envisioned to engender respect for diversity, the recognition of other beliefs and culture, and the acceptance of all facets of pluralism inherent in the human race.[72] This part of chapter explores the meaning of tolerance from the Islamic perspective; Qur'ānic nuances on tolerance; tolerance in the Sunnah (tradition) of the Prophet Muhammad (pbuh); and tolerance and how it leverages Islamic peacebuilding.

3.4.2.1The concept of tolerance and religion

Lexically, the word 'tolerance' emerged from the Latin word '*tolerare*' which means "to carry, bear in the sense of endure, hold out, resist".[73] According to Paul Siblot, the word is applied to a discomfort endured in the face of views or behaviour regarded as unacceptable in respect of one's innermost beliefs.[74] Therefore it is not surprising that the idea of tolerance first emerged within societies denominated by religious thought.[75]

In this regard, the terms tolerance and toleration is believed to have evolved in English culture after being used by John Locke[76] in his two texts: "The Letter Concerning Toleration" and the "Essays on Toleration".[77] These texts inspired the Toleration Act of 1689 in England which granted freedom of religion under certain conditions to dissenting people and their beliefs or creeds.[78] And even that, those who did not believe in the concept of Trinity and

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72 See Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.78.

73 Paul Siblot, Presentation, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.8.

74 Ibid.

75 Ibid.

76 John Locke (1632-1704) was an English Political Theorist and a Philosopher in the period of political discourse of the Enlightenment. See UNESCO's *Defining Tolerance*, 1997, p.58.

77 Christine Bėal & Gabriel Calori, Case law and legislation. in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.58.

78 M.Abdel Haleem, *Tolerance in Islam*, Islamic quarterly, 42,2, 1998, p.89. Also, see the Toleration Act of 1689 passed in England.

non- Christians were not covered by the Act.[79] This history of England with regards to religious tolerance indicates how the belief system of the Anglican Church dominated the socio-political life of England as a country and made intoleration of other beliefs a public order until the Toleration Act of 1689 came in to ameliorate the situation after intensive advocacy against religious intolerance. Therefore, it can be stated that the process of application of the true spirit of tolerance in Great Britain, in both political and religious terms and as espoused by Locke, began with the Toleration Act of 1689. This means that the coming into use of the word 'tolerance' is a product of a lot of efforts to eradicate intolerant practices in the past which are recorded by history books and encyclopaedias, particularly of the West.[80] But most importantly, as Bėal and Calori explain, religious tolerance in the Great Britain for example, is "as result of an accumulation of concessions made by the state" in the display of tolerance in the era of political discourse of the Enlightenment.[81] This and other advocacy activities for religious freedoms across the globe in different cultural and linguistic settings brought the concept of tolerance to the fore and made it a popular word in the context of the quest for pluralism and peaceful co-existence. However, the Encyclopaedia of Religion and Ethics contends that the essence of tolerance and toleration as contained in its evolutional concepts were limited in its relevance. The Encyclopaedia of Religion and Ethics states:

> "Toleration, however, has a peculiarity limited signification. It connotes a refraining from prohibitions and persecution. Nevertheless it suggests a latent disapproval and it usually refers to a condition in which the freedom which it permits is both limited and conditional Toleration is not equivalent to religious liberty, and it falls far short of

79 Ibid.
80 Ibid.
81 Christine Bėal and Gabriel Calori, Case law and legislation, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.58.

> religious equality. It assumes the existence of an authority which might have been coercive, but which, for reasons of its own, is not pushed to extremes".[82]

Today, the word "tolerance" is commonly used to express the state of mutual recognition and the willingness to accept others who do not belong to one's beliefs, race or ethnicity.[83] It is in this vein that the following statement by Paul Siblot seems to encapsulate the understanding of the general public of the essence of tolerance among humanity in the contemporary world:

> "The first lesson to be learnt from our collective approach lies in the observation that humanity is only conceivable if we acknowledge others; in a mutual tolerance, a principle which is the very first of common rules".[84]

Undoubtedly, the word "tolerance" has come to designate diversity and the idea of agreeing to put up with others who are different in diverse human endeavours and beliefs. In this regard, Yasien Mohamed, having been inspired by the intellectual tolerance exhibited by Said Nursi[85], argues that "the mark of tolerance is to be in disagreement with another point of view, but not to condemn the person for that point of view".[86] Obviously, Yasien Mohamed's discourse of tolerance is placed in the context of intellectual opinions which falls under only one of the spectrums of tolerance. In the contemporary usage, the signification of tolerance goes beyond intellectual disagreement. In addition to tolerating peoples' views and opinions, tolerance is expected to promote exchange of culture, common understanding and

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82 Encyclopaedia of Religion and Ethics, vol. 12, Encyclopaedia Americana, 1921, p.360.

83 M. Abdel Haleem, *Tolerance in Islam*, Islamic Quarterly, 42,2, 1998, p.96.

84 Paul Siblot, Presentation, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.10.

85 Said Nursi (d.1960) was a a religious philosopher who inspired a faith movement in Modern Turkey, which took the shape of schools devoted to the reading of his Risale-i-Nur (The Treatise of Light). The treatise provided the content for a rational discourse on faith and the schools provided the content for social intercourse on the basis of faith. See Yasien Mohamed (2005:225-226).

86 Yasien Mohamed, *Two Pillars of Tolerance In Said Nursi*, AFKAR-BIL, 2005, p.226.

cooperation among people of diverse background and peaceful co-existence in all spheres and at levels of human life.[87] Similarly, Abdel Haleem espouses that tolerance in contemporary times relates not only to views but also "beliefs and practices of others that differ from one's own".[88] In effect, a concept that was produced as a result of social pressure and political expediency has become a social reality that is used to promote pluralism in all spheres of human interaction.

3.4.2.2 Tolerance in the Islamic Tradition

Even though tolerance as a concept and practice is an important value in Islam as religion, the word "tolerance" or "toleration" is not mentioned in the Qur'an. Indeed, the word 'tolerance' or toleration has no specific equivalent in the holy Qur'ān. This fact is rightly noted by Yohanan Friedmann[89] when he states: "The Qur'ān does not have a specific term to express the idea of tolerance, but several verses explicitly state that religious coercion (*ikrāh*) is either unfeasible or forbidden..."[90]. Equally, Abdul Rashid Omar acknowledges this reality of the non-existent of an equivalent word on tolerance in the Qur'ān and adds that the Arabic linguistic equivalent of '*tasamuh*' and its verbal derivatives '*samaha*' normally used by contemporary Islamic scholars to denote tolerance are not also found in the Qur'ān.[91]

However, it should be clearly stated that the fact that the word 'tolerance' is not found in the Qur'ān does not mean the concept of tolerance is not known in the Islamic tradition or Muslim societies. The Qur'ān and the Sunnah, the twin primary source of Islam is replete

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87 See Tayseir M. Mandour, *Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace*, Brigham Young University Law Review, 3: 2010, p.889.

88 M. Abdel Haleem, *Tolerance in Islam*, Islamic Quarterly, 42,2, 1998, p.96.

89 Professor Yohanan Friedman is a Jewish Scholar of Islam at the Institute of Asian and African Studies, The Hebrew University of Jerusalem. See Yohanan Friedmann, *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition*, Cambridge University Press, 2003.

90 Yohanan Friedmann, *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition*, Cambridge University Press,2003, p.1.

91 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action, Vol. 16, 2011, p.18.

with various teachings on tolerance which shall be discussed in detail in this segment of the chapter. But as indicated earlier in the groupsion of this chapter that deals with the origin and meaning of the English word 'tolerance', the term developed from an English political discourse and therefore could not have been a universal word which is known by all cultures and civilizations around the globe. Undoubtedly, the Islamic tradition and its concepts and lexical expressions are conveyed in the Arabic language. Therefore, any Islamic concept which has to do with linguistics must be traced from Arabic language and Muslim societies, and not in any other way. In view of this, Ahmed Ben Naoum traces the lexical foundation of the word 'tolerance' in Muslim societies and Arab civili ation to three main Arabic verbs: "*Ha Ma La*", "*Sa ma ha*" and "*Sa Hu La*".[92] The verb '*hamala*' means to 'carry, transport,carry a child, be pregnant' and it is expressed in its transitive form to mean to "overburden someone" which implies making an effort to accept what is abnormal which can be rejected.[93] However, in its sixth transitive "*tahāmul*" the word means intolerance, bias, partiality, prejudice.[94]

However, the verb '*Sā ma ha*' which means 'gentleness and permissiveness' is used in relation to norms; and connotes one having the capacity to forgive.[95] Therefore, the idea of kindness, forgiveness, facility, of the possible and permitted dispensation, leniency, conciliatoriness and tolerance are all expressed through this stem in its various derivations.[96] In this regard, the most lexically utili ed derivatives are '*ta Sā Ma Ha*' and '*mu Sā Ma Ha*' which implies reciprocity in tolerance and equality between two individuals.[97] And due to the linguistic connection between '*tasāmuh*' (sāmaha) and the word '*samha*' which was used in a

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92 Ahmed Ben Naoum, Equality in principle and discrimination in practice, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.65.
93 Ibid.
94 Hans Wehr & J. Milton Cowan, *A Dictionary of Modern Written Arabic* (Third Edition), Spoken Language Service Inc, 1976, p.208.
95 Ahmed Ben Naoum, Equality in principle and discrimination in practice, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.66.
96 Ibid.
97 Ibid, p.67.

prophetic saying (hadith), contemporary Muslim scholars have been using '*tasāmuh*' as the equivalent word for tolerance.[98] The hadith states: "*ahabbu al-din ila Allah al-hanifiyya al-**samha***" meaning "the religion most beloved to God is the kindly hanifiyya".[99] Another hadith in which the word '*samha*' is mentioned and utili ed by contemporary Islamic scholars states: "*li-ta'alama yahūd anna fī dīninā fushatan innī ursiltu bi-hanifiyya **samha***" (meaning: "Let the Jews know that in our religion there is latitude; I was sent with the kindly hanifiyya").[100] However, in his analysis of the above prophetic traditions, Yohanan Friedmann argue that in the prophetic traditions (ahadith) in which the word '*samha*' is mentioned, the meaning has to do with the simplicity and lenient nature of Islam and not tolerance.[101] Friedmann argues that in the al-Bukhari's *Sahih* collection of prophetic traditions, the hadith *"the religion most beloved to God is the kindly (samha) hanifiyya"* is categori ed under the heading : "The religion of Islam is lenient" *('al-dīnu yusrun'*).[102] In as much as the argument of Friedman holds and makes considerable sense, it can also be argued that the similarities inherent in the meanings of tolerance and leniency make it possible to draw on the words interchangeably for social good. Therefore, the use of '*tasāmuh*' by contemporary Muslim scholars in relation to tolerance in the contemporary context cannot be completely off tangent.

Moreover, Rashied Omar argues that even though the word "tolerance" has no precise lexical equivalent in Islam is immaterial to Islam's indelible recognition of the existence of other religions. Omar states: "the fact that there is no precise linguistic equivalent for the term tolerance does not however imply that Islam does not accept the existence of other

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98 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

99 Sahih Bukhari, Kitab al-Iman 29.

100 Ibn Hanbal, *Musnad*, Vol.6, al-Maktab al-islami li-'itibā'a wa al-nashr, 1978, p.116.

101 Yohanan Friedmann, Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition, Cambridge University Press, 2003, p.2.

102 Ibid.

religions".[103] In the case of the verb '*Sa Hu La*' which means anything that is effortless, mild, simple, easy or steady,[104] its fourth derivative form "ta Sā Hu l" also relates well with the word tolerance in the context of modern usage. The word '*tasahul*' means 'tolerance, forbearance, indulgence, mildness, leniency '.[105] From the above discussion, it is obvious that the existence of these 'tolerant' words within Arab and Muslim societies indicates that the modern concept of tolerance which connotes peaceful co-existence, respect for the beliefs, and the recognition of cultures and life-styles of others is well known to Muslim communities. And that when these words are placed within appropriate Islamic contexts, Muslims will not only tolerate one another and other religions but will also promote vitality in communities they live. However, it has been observed that Muslim societies understand the concept of tolerance in principle since time immemorial but fail to put it into practice as Ahmed Ben Naoum captions his article on tolerance in Arab and Muslim communities: "equality in principle and discrimination in practice".[106]

In spite of this seeming appreciation and understanding of tolerance in Muslim communities, some Muslim scholars have argued that the word tolerance is a limited concept for Muslims. For instance, Rashied Omar is of the view that the word that resonates well with Muslims and expands beyond tolerance is the Qur'ānic concept of "*ta'aruf*" which literally means getting to know the other.[107] Omar draws on the Qur'ān to argue that Allah has enjoined all human being, Muslims and non-Muslims alike, to embrace "ta'aruf" and celebrate all forms of diversity including religion, gender and culture.[108] He utilizes the following Qur'ānic verse to

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103 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

104 Ahmed Ben Naoum, Equality in principle and discrimination in practice, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.66.

105 Hans Wehr & J. Milton Cowan, *A Dictionary of Modern Written Arabic* (Third Edition), Spoken Language Service Inc, 1976, p.437.

106 See Ahmed Ben Naoum, Equality in principle and discrimination in practice, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.65.

107 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

108 Ibid.

buttress the *ta'aruf* argument:

> "O Humankind! We have created you of a male and a female, and fashioned you into tribes and families that you may know each other (*li- ta'ārafū*); surely, the most honourable of you with God is the best in conduct. Lo! God is All-Knowing, All-Aware".[109]

Omar draws on the above stated verse and explains the idea of 'ta'aruf' as "embracing the other as extension of yourself".[110] With this, Rashied Omar contends that the Qur'ānic concept of 'ta'aruf' is an alternative vision to that of the tolerance paradigm which does not necessarily creates mutual understanding and respect.[111] In this regard, Asma Afsaruddin observes that the history of Muslims indicates that they understood the Qur'ānic injunctions on pluralism; and that the earlier Muslims heeded to the call to show understanding to people who professed other religions beside Islam, particularly the Abrahamic faiths such as Christianity and Judaism and lived with them peacefully as being part of them .[112] Asfaruddin's position implies that the idea of doing better than a mere tolerance to others has been the Islamic teaching which should be exhibited by all Muslims. Again, Omid Safi argues that tolerance is a limited and tentative concept because the word "tolerance" originated from a medieval toxicology which dealt with how much poison a body can "tolerate" before it succumbs to a foreign, poisonous substance.[113] According to Safi, Muslims who are pluralistic in nature and already recognize ultimate interconnectedness and oneness of humanity, need a "higher calling" than just tolerating those different from them.[114]

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109 The holy Qur'ān Chapter 49 verse 13.

110 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

111 Ibid.

112 Asma Afsaruddin, *Tolerance and Diversity in Islam*, Peace Colloquy Issue No. 2, 2002, p.8.

113 Omid Safi, *Tolerance*, The Chronicle Review. Available at: http://www.chronicle.com/article/an-era-in-ideas-tolerance/128488. Accessed on 23/07/2017 at 20:44.

114 Ibid.

In all this however, it is clear that Muslims ought to be familiar with tolerance as a concept and the Qur'ānic concept of *ta'aruf* should even give more leverage for Muslims to deepen toleration of others and strengthen relationships with non-Muslims for not just societal peace and harmony but also to engender social good for all. But the legitimate question is whether Muslims exhibit the "mere toleration" let alone to practice the concept of *ta'aruf* which is supposed to be the higher calling than tolerance. Again, even though the Islamic tradition encourages tolerance and beyond, another important question is: are all Muslims tolerant?

3.4.2.3 Tolerance and diversity in the Qur'ān

Even though the word '*tolerance'* or its equivalent has not been used specifically in the Qur'an, there are many explicit texts within the Qur'ān that promote tolerance, diversity and pluralism among Muslims. This groupsion of the chapter samples some of these Qur'ānic verses and explores their nuances to religious tolerance and pluralism. One of the verses of the Qur'ān which seems to teach Muslims about religious tolerance and promotes religious pluralism states:

> "There is no compulsion in religion; truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy handholds that never breaks and God hearth and knoweth all things "[115]

Even on the face value of this verse, it unambiguously expresses the need for Muslims to tolerate others who do not profess the same faith with them. Though the context in which the, verse was revealed relates to the freedom either to belong to Islam as a religion or to opt out[116] it also suggests Islam's recognition of the existence of other religions, beliefs or creed. This verse presupposes that those who will not willingly accept Islam as a religion must be

115 The holy Qur'ānChapter 2 verse 256.

116 See The Study Qur'ān: A New Translation and Commentary by Sayyed Hossein Nasr, HarperCollins Publishers, 2015, p.112.

tolerated and left to their liberty of religion. In this regard, Muhammad Assad posits that all Islamic jurists (fuqahā) without exception agree that forcible conversion to Islam is abhorred and not acceptable[117]. Assad further asserts that all Islamic Jurists agree that any attempt to coerce a non-Muslim to accept Islam is null and void; and that it is a grievous sin to do so.[118] Additionally, Khaled Abou El Fadl argues that the above verse presents in the most rudimentary level of Islam's clear prohibition of any duress conversion to its fold; thereby clearly showing Islam's recognition for religious pluralism.[119] It is in this light that Taysier Mandour contends that the idea of coercing people to accept Islam nullifies the essence of religion as Islam is expected to present a choice to human life.[120] Moreover, the freedom to submit to the religion of one's choice establishes the foundation of the person's belief as Islam seeks to emphasize.[121] And so to force people to accept Islam takes away the very human liberty the religion seeks to promote. The position by Islamic Jurists as indicated above makes it even more tenable to argue that Muslims are obliged by this verse not only to tolerate other people's beliefs but to respect the faiths of non-Muslims as well.

Therefore, it stands clear from the above-mentioned verse of the Qur'ān that Muslims should see Islam as only one of the religions on earth and that there are other religions with passionate followers as Muslims. And that people will join Islam only when they have a choice to do so and not by force or any form of communal antagonism.

Closely related to the above-quoted verse is another verse of the Qur'ān which lays the foundation and defence for religious tolerance and pluralism among Muslims. The verse states:

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117 Muhammad Asad, *The Message of THE QUR'AN*, The Book Foundation, 2003, p.70.

118 Ibid.

119 Khaled Abou El Fadl, *The Place of Tolerance in Islam*, (eds.) Joshua Cohen and Ian Lague, Beacon Press, 2002, p.18.

120 Tayseir M. Mandour, Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace, Brigham Young University Law Review, 3: 2010, p.886.

121 Ibid.

"And Say: The truth is from your Lord. Whosoever wills, let him believe, and whosoever wills, let him disbelieve".[122]

A classical exegete of the Qur'an, al- Zamakhshari[123] holds the view that by this verse, Islam gives the individual the choice to follow the truth; which is to surrender to God or turn away from it.[124] Similarly, Tayseir Mandour[125] argues that this verse shows that Islam accepts that there is more than one religion.[126] In the view of Mandour, one's commitment to any religious belief or system is contingent on one's freedom to make a choice of a religion.[127]The views of al-Zamakhshari and Mandour on this verse imply that Islam gives a choice to the individual when it comes to religion. Therefore, a Muslim has no right to coerce people to join Islam. It can also be inferred from the al-Zamakhshari explanation in particular that because Allah has given free-will to individuals for religious choice, the Muslim ought to respect the individual for whatever religious choice he or she makes. If this understanding is appreciated by Muslims, it will lead to peaceful and harmonious relations with non-Muslims.

Another passage of the Qur'ān which highly recommends the value of tolerance and rejects any form of coercion in Islam is Surah al-Kafirūn (the Chapter of Disbelievers). The Surah states:

"Say: O ye that reject faith. I worship not which you worship. Nor will ye worship that which I worship. And I will not worship that

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122 The Holy Qur'ān chapter 18 verse 29.

123 Abu'l Qasim Mahmud Ibn 'Umar al- Zamakhshari(d.538/1144) was one of the renowned Classical Exegete of the Qur'an. His exegesis of the Qur'ānis titled*: "al-kashshaf 'an ghawamid haqa'iq al-tanzil wa 'uyun al-aqawil fi wujub al-ta'wil".*

124 See Seyyed Hossein Nasr, *The Study Qur'ān: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.739.

125 Professor Taysier M. Mandour of Al-A har University was a Member of Egypt's Supreme Council of Islamic Affairs' Commission of Dialogue and Foreign Islamic Relations and Member of Egypt's Council for Foreign Affairs.

126 Tayseir M. Mandour, *Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace*, Brigham Young University Law Review, 3: 2010, p.886.

127 Ibid.

which ye have been wont to worship. Nor will ye worship that which

I worship. To you be your religion, and to me my religion"[128]

Even though the above passage of the Qur'ān contextually implies the rejection of pre-Islamic Arab polytheism for Islamic monotheism[129], it also connotes the appreciation of the existence of other beliefs. For Abdullah Yusuf Ali, faith is a matter of personal conviction as oppose to coercion and intimidation.[130] In Ali's words:"Worship should depend on pure and sincere Faith".[131] This suggests that recognizing and accepting religious diversity among humanity is critical especially on the part of the Muslim, and this engender genuine tolerance if it is religiously followed. The Qur'ānic declaration of "*To you be your religion, and to me my religion*" is amplifying enough of the message of Allah that everybody's religion is important, and so therefore let diverse religious people respect one another's religion or beliefs. But Yohanan Friedman is of the view that the harsh tone inherent in the five preceding verses to the verse *"To you be your religion, and to me my religion*" suggests a plea rather than a statement of religious recognition or tolerance.[132] For Friedman, if one considers the earlier persecution of Muslims by the Makkans in the first years of Islam when Muslims were the minority, the verse *"To you be your religion, and to me my religion*" seems better interpreted as "a passionate plea to the Meccans to leave the Muslims alone, to refrain from practicing religious coercion against them". [133] However, even within the context explained by Friedman on the verse indicated above, nuances of lessons on tolerance are conceivable for the Muslim. It is legitimate to expect Muslims to know and exercise tolerance

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128 The holy Qur'ānChapter 109 verses 1-6.

129 See Tafsir Jalaalayn (Translated by Muhammed Anis Gad Khalil) Vol. 2, Dar Al-Manarah, 2010, p.1767.

130 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an, Amana Publications*, 1989, p.1708, comm.. 6289-6291.

131 Ibid.

132 Yohanan Friedmann, *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition*, Cambridge University Press, 2003, p.88.

133 Ibid

to others since the history of Islam teaches the effects of religious intolerance on Muslims during the early years of Islam in Makkah. With that historical context, Muslims ought to know the difficulty religious intolerance brings onto people with different faiths particularly if they are in the minority. But is that the case in majority Muslim countries in the contemporary times?

Additionally, the holy Qur'ān exhorts Muslims to have a kind and fair relationship with non-Muslims. This Muslim and non-Muslim relations is expected to engender tolerance and respect for diversity. The holy Qur'ān states:

> "As for such (of the unbelievers) as do not fight against you on account of (your) faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity; for verily, God loves those who act equitably"[134]

It is very clear from this verse that Muslims are enjoined to recognise the existence of non-Muslims and to relate to them amicably. In his exegesis on the above-quoted verse, Imam Al-Qurtubi[135] contends that this verse makes it imperative for Muslims to relate well with non-Muslims, and that majority of Islamic theologians and exegetes of the Qur'ān agree that the verse has not been abrogated.[136] Al-Qurtubi cited an incident reported by both Bukhari and Muslim that Asmā' bint Abu-Bakr asked the Prophet (pbuh) if she could receive and be kind to her non-Muslim mother who wanted to visit her in Madinah and the Prophet (pbuh) said "Yes".[137] Imam Al-Qurtubi posits that scholars of the Qur'ān generally agree that this verse

134 The holy Qur'ānChapter 60 verse 8.

135 His full name is Abu Abd Allah Muhammad ibn Ahmed al-Qurtubi (d. 671/1272). His exegesis work is known as al-Jāmi'li ahkām al-Qur'ān. See Seyyed Hossein Nasr, *The Study Qur'ān: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.lviii.

136 Al-Qurtubi, quoted by Shaykh Abdul Fattah Abu Ghudda in his *Islamic Manners*, Awakening Publications, 2001, pp.76-77.

137 Ibid. Also see Sahih Bukhari, Vol.3 no.789 for the hadith.

was revealed during this specific incidence.[138] Similarly, Imam Tabari[139] espouses with regards to the above-quoted verse that "the most credible view is that the verse refers to people of all kinds of creeds and religions who should be shown kindness and treated equitably. Allah referred to all those who do not fight the Muslims or drive them out from their homes without exception or qualification".[140] Moreover, Ibn al-Jawzi[141] explains that the verse permits relations with non-Muslims who have not declared war against the Muslims and allows kindness towards them, even though they may not be allies.[142] The above views expressed by these classical scholars and theologians suggest that Islam makes space for non-Muslims and further directs that Muslims should tolerate and show kindness and justice to the non-Muslims. This also implies that their rights must be recognised and respected by Muslims. And this is important impetus for Muslims to establish a basis for promoting religious tolerance in the contemporary world where Muslims largely live in pluralistic societies.

Moreover, there are more nuances for tolerance and the appreciation of diversity in the Qur'an. One of the passages of the Qur'ān that stresses on the need for Muslims to interact with other religions, especially the other Abrahamic faiths states:

> "To thee We sent the scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging

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138 Ibid.

139 His full name is Muhammad ibn Jarir al-Tabarī (d.310/923). His exegesis work is titled: *Jāmi' al-bayan 'an ta'wīl āy al-Qur'ān*. See Seyyed Hossein Nasr, *The Study Qur'ān: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.lix.

140 al-Tabarī quoted in Taha Jabir Alwani, Towards a Fiqh for Minorities: some Basic Reflections, International Institute of Islamic Thoughts, 2003, p.26.

141 The full name is Abul-Faraj Abd al-Rahman ibn 'Ali ibn al-Jaw ī (d.597/1201). His commentary of the Qur'ānis called *Zād al-masīr fī 'lm al-tafsīr* See Seyyed Hossein Nasr, *The Study Qur'ān: A New Translation and Commentary*, HarperCollins Publishers, 2015, p. lvii.

142 al-Jaw ī, *Zād al-masīr fī 'lm al-tafsīr*, vol. 8, p.39,quoted in Taha Jabir Alwani, Towards a Fiqh for Minorities: some Basic Reflections, International Institute of Islamic Thoughts, 2003, p.26.

> from the truth that hath come to thee. To each among you have we prescribed a Law and an open way, if Allah had so willed He would have made you a single people, but (His plan is) to test you in what He hath given you; so strive as in a race in all virtues. The goal of all of you is to Allah; It is He that will show you the truth of the matters in which ye dispute".[143]

In view of the above-quoted verse, many contemporary scholars have argued that the value of tolerance is inherent in the revealed knowledge of Islam. For example, Reza Shah-Kazemi contends that Islamic spirit of tolerance is linked to the knowledge of other revealed religions mentioned in the Qur'an.[144] According to Shah-Kazemi, different religions exist because Allah has allowed it, and that the Muslim is obliged by his faith and the knowledge of the existence of other religions as the Qur'ān teaches Muslims to be tolerant of other religious traditions and communities.[145] From this and other related verses of the Qur'an, Shah-Kazemi posits that the ethical obligation of religious tolerance for Muslims flows from the spiritual imperatives for tolerance which emanate from specific injunctions of the Qur'ān such as those in the above- quoted verse and other similar verses.[146] This position espoused by Shah-Kazemi is consistent with a popular Islamic monotheistic cliché that says: *"maashaa Allahu kaana, wa in lam yasha lam yakun"*, meaning "Whatever Allah wills happens, and whatever Allah does not intend will not happen". Additionally, Rashied Omar contends that this Qur'ānic passage establishes the principle of freedom of belief and thought in Islam.[147] Omar argues that the above Qur'ānic verse presents a case for diversity and pluralism in which

143 The Holy Qur'ān Chapter 5 verse 48.
144 Reza Shah-Kazemi, *The Spirit of Tolerance in Islam*, Islamic Publications Ltd., 2012, p.76-77
145 Ibid.
146 Ibid, p.77.
147 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

differences in beliefs, views and ideas among humankind is occasioned by the will of God; and therefore "a denial of the right of others to hold beliefs and views that are different and incompatible to one's own is tantamount to a denial of God himself".[148]

From these profound and explicit interpretations of the verse by both Shah-Kazemi and Omar, one can conclude that various religions exist in the world because Allah wanted them to be. Therefore, the Muslim who ought to believe in the unquestionable power of Allah that controls His creation in the world is obliged to accept the existence of other religious traditions and communities. Indeed, simple understanding and adherence to verses like this one which is replete in the Qur'ān by Muslims at all spectrums of Muslim societies will inure to Muslims tolerating others with different religions, views, and opinions.

Furthermore, the analysis of Reza Shah-Kazemi and Rashied Omar on the fundamental value of tolerance in Islam as per the above-mentioned passage of the Qur'ān resonates well with some other texts in the Qur'an. Many other verses of the Qur'ān have alluded to the existence of other religions and need for dialogue. For instance, the holy Qur'ān implores Muslims to interact with Jews and Christians in matters relating to religion. In this regard, the holy Qur'ān states:

> "O people of the Book: Come to a word that is just between us and you, that we worship none but God, and that we associate no partners with Him, and that none of us shall take others as lords besides God. Then, if they turn away, say: Bear witness that we are Muslims".[149]

Many exegeses of the Qur'ān on the above-mentioned verse relate it to the fact that Islam recognizes the existence of other revealed religious traditions such as Christianity and

148 Ibid.

149 The holy Qur'ān Chapter 3 verse 64.

Judaism. For example, Ibn Kathir[150] is of the view that the phrase: "people of the book" refers to the Jews and the Christians, and all who follow their ways.[151] Similarly, Muhammad Ibn 'Ali al-Shawkani[152] explains in his *Tafsir* (exegesis of the Qur'an) "*Fathi al-qadir*" that the phrase "People of the Book" in the verse refers to Christians and Jews.[153]

From the commentaries of these renowned classical Exegetes of the Qur'ān, it can be stated that the Qur'ān affirms the existence of other creeds and beliefs among humankind beside Islam. What this means is that whether Muslims like it or not, they will have to interact with other human beings who do not profess Islam as a faith. In any case, the reality is that Muslims live today in religiously pluralistic societies and sometimes as minorities in some other communities. This brings to the fore the value of tolerance for Muslims. Moreover, intra-faith tolerance is even more imperative now among Muslim communities than ever as the pressure on Muslims to show genuine tolerance to others living in such Muslim communities increases.

But how can Muslims cultivate the habit of tolerance among themselves and for other faiths and make it a part and parcel of their personas and daily lives? To achieve this, Islam encourages dialogue among Muslims and people of different faiths. Thus, Mandour is of the view that the pursuance of dialogue in Islam is to achieve tolerance which is intended to promote the appreciation and understanding of people's cultures as well as peaceful co-existence.[154]

Perhaps the most profound and explicit Qur'ānic verse which should still the culture in

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150 'Imād al-Din Abu al-Fidā' Ismaīl ibn 'Umar ibn Kathīr (d. 774/1373). His work is called *Tafsīr al-Qur'ān al-'Azīm*. See Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.lvii..

151 Sheikh Safiur- Rahman Al- Mubarakpuri, Tafsir Ibn Kathir (Abridged), Vol..2, Maktaba Dar-us-Salam, 2003, p.180.

152 Muhammad ibn 'Ali al-Shawkāni (d. 1250-55/1834-39). His work on the Qur'ān is known as *fathi al-qadir*. See Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.lix.

153 See Muhammad Sulayman Abdullah al-Ashkar, *zubdatu al-tafsir min fathi al-qadir,* Dhaatul salasil company, 1998, p. 83.

154 Tayseir M. Mandour, *Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace*, Brigham Young University Law Review, 3: 2010, p.889.

pluralism and diversity among contemporary Muslims is the verse that states:

> "O Humankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes that ye may know each other (not that ye may despite each other); Verily, the most honourable of you in the sight of God is the most righteous of you. Surely! God is All-Knowing, well-acquainted (with all things)".[155]

This verse is one of the most popular verses of the Qur'ān as Seyyed Hossein Nasr alludes;[156] and it is considered as the clearest religious support for pluralism and diversity within the Islamic tradition. In view of the above verse, Abdulaziz Sachedina argues that the holy Qur'ān has clearly indicated through this verse that human variety is not supposed to be a source of tensions but rather a source of human unity which "is indispensable for a particular tradition to define its common beliefs, values, and traditions for its community life".[157] In a similar exposition on the verse, Seyyed Hossein Nasr explains that the verse indicates the way in which differences in tribe, race, ethnicity, language, nationality and religion can be avenues through which humankinds gain a deeper understanding of the reality of the human condition.[158] And as the verse indicates these avenues for understanding human beings do not represent superiority of one human entity over the other whether by tribe, race, ethnicity, language, nationality and religion. Rather, the important message that emanates from this Qur'ānic verse is that righteousness (*taqwa*) should be the measure of supremacy in all varied forms; and since the knowledge of righteousness rests with God only and not in the domain of humankind, any intolerance based tribe, race, ethnicity, language, nationality and religion

155 The holy Qur'ān Chapter 49 verse 13.
156 See Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.1262.
157 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.27.
158 Khalid Abou El Fadl, The Place of Tolerance in Islam, in Joshua Cohen and Ian Lague (eds.), Beacon Press, 2002, pp.15-16.

cannot be of Islam. Therefore, people should embrace the difference in the other with the view to understanding the human condition as indicated by Seyyed Hossein Nasr, in order to make human life easy.

It can be deduced from this verse that Muslims are obliged by the most primary source of their religion to accept diversity as part of their belief. In this regard, Abou El Fadl contends in relation to this verse that the Qur'ān does not only expect diversity among humanity but even accepts the reality of difference and diversity amongst them.[159] But there is another verse of the Qur'ān which further consolidates the necessity for Muslims to appreciate diversity and pluralism particularly in the context of religious tolerance. The Qur'ān states:

> "Humankind was one single nation, and Allah sent Messengers with glad tidings and warning; and with them he sent the Book in truth to judge between people in matters wherein they differed..."[160]

This verse teaches the binding nature of humanity. Contextualizing the meaning of the above verse, Abdulaziz Sachedina identifies that three main fundamental facts can be inferred from this passage which suggests a background to religious pluralism: the oneness of humankind under one God, the particularity of religions brought by the prophets and the role of revealed messages in handling differences that affect communities of faith.[161] In his valuable book "The Islamic Roots of Democratic Pluralism", Sachedina espouses that the above verse lays emphasis on the need for people of faith to acknowledge the unity of humanity in creation and to work towards better understanding among themselves.[162]

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159 Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary*, HarperCollins Publishers, 2015, p.1262.

160 The holy Qur'ā nChapter 2 verse 213.

161 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.23.

162 Ibid.

Despite the fact that the Qur'ān is replete with verses and passages on pluralism and diversity, it seems that classical commentators of the Qur'ān did not fully explore these textual opportunities on diversity for useful social interactions. Subsequently, Abou El Fadl argues that the existence of diversity in the Islamic primary sources remained underdeveloped in Islamic theology.[163] He further contends that the Qur'ān does not provide instructions or guidelines on how different nations or tribes are to acquire knowledge of each other. As a result, one would have expected that the classical commentators of the Qur'ān could have explored the type of social interaction that will result in people "knowing each other" as the Qur'ān sanctions. [164]

It is noteworthy to mention that there have been moves in the contemporary times especially after the tragic event of September 11, 2001 to promote dialogue among various religious groups in the world. One of the core objectives of these efforts is to promote intra and inter-religious tolerance which is expected to engender peace and peaceful co-existence in the world. For example, in July 2008, the World Muslim League sponsored an interfaith conference held in Madrid, Spain which brought together Sunni and Shiite Muslims, Christians, Jews, Hindus, Buddhists and Shintoists.[165]

Preceding the Madrid conference was the issuance of the "A common Word Between Us and You" document addressed to Christians around the world in November 2007.[166] The letter which was signed by One Hundred and Thirty-Eight (138) renowned Muslim Scholars, clerics and intellectuals was initiated by the King of Jordan, King Abdullah II who was the

163 Khalid Abou El Fadl, *The Place of Tolerance in Islam*, (eds) Joshua Cohen and Ian Lague, Beacon Press, 2002, p.16.
164 Ibid.
165 David Smock and Qamar-ul Huda, *Islamic Peacemaking Since 9/11*, Special Peacemaking, United States Institute of Peace, 2009, pp.4-5.
166 Ibid.

host of the gathering that produced the letter.[167] In reaction to this letter, more than three hundred (300) Christian scholars issued a statement affirming the "Common Word" document.[168]

Indeed, before the 'Common Word' was the Amman Message in 2005 which spoke to Muslims all over the globe; and basically declared Islam's aversion to extremism, radicalism and fanaticism. The message was issued by two hundred (200) of the world's leading Islamic scholars from 50 countries under the auspices of King Abdullah II of Jordan.[169] The message centred on three issues originally raised by King Abdullah II: the recognition of the validity of all 8 Islamic Schools of Thought (Mathahib); the unacceptability of the declaration of apostasy (takfir) among Muslims; and the establishment of pre-conditions for issuing of fatwa by Islamic scholars.[170] This is the kind of spirit of tolerance which is expected to engender peaceful co-existence and mutually beneficial co-operation among religious bodies across the world. It is obvious that Muslims have abundant text tools and text-proofs in the Qur'ān which can readily be relied on to promote religious tolerance and diversity in societies in which they live inconsequential of whether they belong to majority or the minority. But as Abou El Fadl argues, religious texts are only meaningful when the readers bring moral construction to bear on it.[171] Thus, "the text will morally enrich the reader, but only if the reader will morally enrich the text".[172]

However, the numerous Qur'ānic verses on tolerance, diversity and pluralism like the ones quoted above cannot be discussed in isolation without pondering over equally significant

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167 Ibid.
168 Ibid.
169 See *"The Amman Message"*, The Royal Aal-Bayt Institute for Islamic Thought, 2009, p.vi.
170 Ibid.
171 Khalid Abou El Fadl, *The Place of Tolerance in Islam*, (eds). Joshua Cohen and Ian Lague, Beacon Press, 2002, pp.15.
172 Ibid.

verses in the same Qur'ān that appear to embolden Muslims with religious supremacist behaviours which may turn to undermine religious tolerance and diversity. Depending on how these verses are interpreted by Islamic theologians to followers, taking these Qur'ānic verses on face value could create deep-seated rifts and tensions between Muslims and other religious people. For example, how can Islamic theologians reconcile the numerous Qur'ānic verses on tolerance, pluralism and diversity like those discussed above with equally Qur'ānic passages such as:

> "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the hereafter he will be in the ranks of those who have lost (all spiritual good)".[173]
>
> "Let not the believers take for protectors (friends) unbelievers, rather than believers: if any do that, in nothing will there be help from Allah except by way of precaution, that ye may guard yourselves from them. But Allah cautions you Himself, for the final goal is to Allah".[174]
>
> "O ye who believe, take not the Jews and the Christians for your allies and protectors; they are but allies and protectors to each other; and he amongst you that turns to them (for protection) is of them; verily Allah guides a people of unjust".[175]
>
> "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion....".[176]

In the quest to promote tolerance and diversity in the realm of Islamic tradition, these verses

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173 The holy Qur'ān chapter 3 verse 85.
174 The holy Qur'ān 3 verse 28.
175 The holy Qur'ān chapter 5 verse 51.
176 The holy Qur'ān chapter 2 verse 120.

and the likes in the holy Qur'ān should be put in contexts that are discernible to both ordinary Muslim and the non-Muslim. In this regard, Abou El Fadl opines that the responsibility of exposing the Qur'ānic message of tolerance and openness to non-Muslims falls on the shoulders of contemporary scholars of the Islamic religious tradition.[177] Abou El Fadl further contends that moral ideas and historical contexts are relevant and necessary tools for the reconciliation of passages of the Qur'an; as "it is impossible to analy e these verses and other verses except in light of the overall moral thrust of the Qur'ānic message".[178]

Already, as Mark Juergensmeyer argues, the justification for the use of violence in Islam in some of the writings of contemporary influential Islamic theologians such as Abd al-Salaam Faraj, Sayyid Qutb, and Maulana Abu al-Ala Mawdudi among others is said to have given impetus to the proliferation of intolerant Islamists groups across the globe.[179] According to Juergensmeyer, Faraj for example believes that the Qur'ān and the hadith were fundamentally meant for warfare.[180] Similarly, Gilles Kepel asserts in his book "The Roots of Radical Islam" that the Egyptian Muslim society especially the youth for example, has been indoctrinated by popular theologians from generation to generation to see Christians and the state as enemies using Qur'ānic interpretations to justify violence against the perceived enemies.[181] In the view of Kepel, the history of Islamic insurgency in Egypt suggests that "Muslims are tainted by a fanaticism that is satisfied only by the shedding of Christian blood, and that Islamist militants did no more than extend this attitude to the point of paroxysm".[182]

Such generalized interpretations of the Islamic tradition especially with regards to ambiguous

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177 Khaled Abou El Fadl, The Place of Tolerance in Islam, in J. Cohen and I. Lague (eds.) *The Place of Tolerance in Islam*, Beacon Press, 2002, pp.23.

178 Ibid, p.14.

179 Mark Juergensmeyer, *Terror in the mind of God: The Global Rise of Religious Violence*, University of California Press, 2017, pp.98-102.

180 Ibid, p.100.

181 Gilles Kepel, *The Roots of Radical Islam*, La Dècouverte, 2005, p.244.

182 Ibid, p.247.

verses such as those mentioned above makes the extrapolation of the concept of tolerance and diversity in Islamic tradition an oxymoron in the eyes of the non-Muslim. In fact without reconciliation of the pro-diversity verses and anti-pluralistic verses, the anti-tolerance verses inherent in the Qur'ān can become great obstacles to efforts for inter-faith relations and peaceful co-existence. It goes without saying that good relations can only materialized when there is genuine mutual recognition, respect and trust.

3.4.2.4 Tolerance and Diversity in Islamic History

A key event which occurred during the life of the Prophet Muhammad (pbuh) indicates that the Prophet of Islam embraced tolerance and diversity from the early days of his mission. The event is the drawing of the constitution of Medina which embraced religious diversity and pluralism. In this document, the concepts of religious tolerance and peaceful co-existence without coercion are overtly discernible. The Medina Constitution which was singularly drafted by the holy Prophet and agreed upon by diverse groups in Medina in the year 622 CE established a pluralistic community composed of the Ansar (Helpers) of Medina, the Muhajirūn (Emigrants) who migrated with the Prophet from Makkah; and the Jewish tribes of Medina.[183] Even though the original document of the Medina Constitution does not exist, scholars almost unanimously accept the authenticity of the clauses in what is known to be the Medina Constitution.[184] However, there is a disagreement among scholars as to whether the Medina Constitution is a single social contract or a compilation of individual agreements reached at different times in the year 622 CE. Among the clauses in the constitution that explicitly indicate religious tolerance and respect for diversity include the Jews of Bani Awf and the Muslims were declared to be one community (*ummatun wahidat*); the Jews were free

183 Anver Emon, *Reflections on the "Constitution of Medina": An Essay on Methodology and Ideology in Islamic Legal History*, UCLA J. Islamic and Near E. L., 2001, p.103.

184 Ibid, p.107.

to practice their religion without any intimidation from Muslims; the Jews shall be in charge of their expenditure, and Muslims shall be responsible for their expenditure; both Muslims and Jews are responsible for the security of Medina; and there shall be consultation with each other on matters that border on mutual interest among others.[185] In effect, the Constitution of Medina (also known as Covenant of Medina) was an instrument of alliance which signified the formal and practical Muslim recognition of the religion and determined their rights as well as their duties as Muhammad Haykal posits.[186]Alluding this historical fact, Jane Smith states: "As the so-called People of the Book Christians and Jews, along with Magians, Samaritans, Sabians and later Zoroastrians and others were treated as minorities under the protection of Islam(*Dhimmis*)"[187] According to Smith, "Dhimmis were granted the right to practice their religion in private, to defend themselves against external aggression, and to govern their own communities".[188]

Moreover, in the immediate years following the demise of the Prophet (pbuh), leaders of the Muslim Community displayed commitment to religious tolerance and pluralism. For instance, it is well-acknowledged in Islamic history that when Muslims took Jerusalem in the year 638 CE during the reign of the second caliph of Islam, Umar Ibn al-Khattab granted religious freedom to the Christians and ensured that their life, properties and churches were protected.[189] Even though the Umar story has different versions which sometimes contradict the narratives, one of the versions states that on his visit to Jerusalem, Umar sent the following message to people of Jerusalem:

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185 See Safi-ur-Rahman al-Mubarakpuri, *Ar-Raheeq Al-Makhtūm (The Sealed Nectar): Biography of the Noble Prophet*, Dar-us-Salaam Publications, 1996, pp.197-198.

186 Muhammad Husayn Haykal, *The Life of Muhammad (8th Edition)*, American Trust Publications, 1976, p.180.

187 Jane I. Smith, Islam and Christiandom: Historical, Cultural and Religious Interactions from the Seventh to Fifteenth Centuries, in John L. Esposito (ed.) *The Oxford History of Islam*, Oxford University Press, 1999, p.307.

188 Ibid.

189 See Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, pp.65-66.

> "In the name of God, the Merciful, the Compassionate. This is a written document from Umar b. al-Khattab to the inhabitants of the sacred house (*bayt al-maqdis*). You are guaranteed (*āminūn*) your life, your goods, and your churches, which will be neither occupied nor destroyed, as long as you do not initiate anything (to endanger) the general security".[190]

Similarly, Ahmed Ben Naoum shows evidence of tolerance in the history of Muslim Societies by relaying a hagiographic story found in an oasis in South West Algeria. The story indicates how Muslim scholars and teachers in remotest Muslim societies have cherished tolerance and diversity in the pre-modern era of Islam.[191] Below is the hagiographic story:

> Sidi Bahnini had founded a zawiya (religious school) in Zaglou. There, he taught the Qur'ān and the other sciences and offered hospitality to the poor and anyone who was passing through. One day, after all the guests had eaten and gone to bed, Sidi Bahnini said to one of his helpers, who was serving the food that evening: "Have all the guests dined?' The helper replied: 'Yes, Master!' The Master did not appear satisfied and persisted: 'Go outside, there may be someone who has not yet eaten'. The helper went out, looked around the courtyard, then came back in and confirmed his earlier observation: 'There is nobody outside, Master!' Sidi Bahnini then replied: 'There is a man outside still. Go and bring him in and serve him the meal to which he is entitled!' The helper protested: 'But he's only a Jew!' The

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190 See Ahmad b. Abi Ya'qub, *Tarikh al-Ya'qubi vol.2*, ed. Muhammad Sadiq Bahr al-'Ulum, al-Maktaba al-Haydariyya, 1974, p.135. Also, see Tabari, *Tarikh*,1, 2405.

191 Ahmed Ben Naoum, Equality in principle and discrimination in practice, in Paul Siblot (eds.) *Defining Tolerance*, UNESCO, 1997, p.66.

> Master ended the conversation, saying: 'Is this Jew your creation or the creation of God? Give him something to eat immediately!' Since then, a helping of couscous and a piece of chicken are set aside in Sidi Bahnini's awiya for Jews who are passing through, as a gesture of hospitality.

For Naoum, this story shows how, in the imagination of Muslim societies of the Maghreb, relations between communities have been managed for centuries by the members of Muslim communities.[192] It is evident from this brief historical glance of Muslim societies that tolerance and respect for religious diversity have been largely part of the Islamic tradition. And even if there were lack of tolerance in some Muslim societies, parallel readings on the subject will reveal a tolerance tradition that serves as a foundation for embracing pluralism in modern Muslim societies that has the potential to promote peacebuilding between Muslims and non-Muslims.

3.4.3 Reconciliation as an Islamic peacebuilding value

Another key value of Islam which ought to promote peacebuilding is the concept of reconciliation. Islam enjoins reconciliation as a means to strengthen good relationships among humanity, Muslims and non-Muslims alike. In view of this, Islam has made reconciliation as an incumbent act upon every Muslim, male or female. In this regard, the holy Qur'ān states:

> "Good and evil cannot be equal. Repel evil with what is better, and he who is your enemy will become as close to you as a true friend. Yet none will attain it except those endowed with truly great fortune." [193]

And as indicated in another Qur'ānic verse, Islam makes clear that the reason why Allah

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192 Ibid.

193 The holy Qur'ānchapter 41 verses 34-35

created humankind into races, tribes and nations is so that humans can understand each other and relate well with each other.[194] In this regard, the Islamic concept of *'ta'lif al-qulub'* (reconciliation of the hearts) is of great essence to Islamic peacebuilding. The concept which is originally mentioned in the holy Qur'ān in relation to the disbursement of *'Zakat/Sadaqa'* (Charity) in terms of qualified beneficiaries is encapsulated in the term '*mu'allafa al-qulub*' meaning 'those whose hearts are to be reconciled'.[195] Asma Afsaruddin is of the view that the Qur'ānic statement of "those whose hearts are to be reconciled" refers to people whose friendship and alliance were to be nurtured including non-Muslims such as Christians and Jews.[196] In the same vein, John L. Esposito and Ihsan Yilmaz argue that fostering collaborative relationships is part of pre-emptive peacebuilding actions needed for the development of communities be it political, economic or social.[197] In view of this, both Sunni and Shi'ite scholars of Islam underscore the fact that the maintenance and restoration of "healthy peaceful relationships" is critical to human development, both spiritual and physical.[198] Therefore, reconciliation that brings about peaceful co-existence and mending of relationships is central to the Islamic teaching.

3.4.4 Forgiveness as a value for Muslim Peacebuilding

Another absolute Islamic value for peacebuilding is forgiveness (*'Afw*).[199] Islam sees forgiveness as one of the highest means of repairing societies that have been divided as a

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194 See the Holy Qur'ānchapter 49 verse 13.

195 The holy Qur'ān9:60 mentions eight (8) category of beneficiaries of Zakat/Sadaqa (Charity) including "those whose hearts are to be reconciled" (*mua'lafat al-qulub*).

196 Asma Afsaruddin, Taking Faith in Heart: Reconciliation and Peacebuilding in Islam, in Ibrahim M. Abu-Rabi (eds.) *Spiritual Dimensions of Bediuzzaman Said Nursi's Risale-I Nur*, SUNY, 2008, p.222.

197 John L. Esposito and Ihsan Yilmaz, *Transnational Muslim faith-based peacebuilding: Initiatives of the Gulen Movement*, European Journal of Economic and Political Studies 3 (S1), 2010, p.91.

198 David Smock and Qamar-ul Huda, *Islamic Peacemaking Since 9/11*, Special Report, United States Institute of Peace, 218, 2009, p.8.

199 There are several words which are used in the Islamic sources and the literature to refer to the concept of forgiveness. These include *afw*: pardon, amnesty; *safhu*: ignoring the wrong; ghafara: erasing sin; *saamaha*: easing for others, allowing others (to act); and *tasamuh*: a forgiving attitude, tolerance. See Ibn Mansur, 2003. Also, see Wehr, 1978.

result of injustice and violence.[200] Indeed, the holy Qur'ān identifies forgiveness as a higher virtue than bearing hatred.[201] Moreover, it is in the light of forgiveness that the holy Qur'ān admonishes Muslims to take their perceived enemies as close friends.[202] Also, the Qur'ān encourages Muslims to forgive and reconcile as the reward for evil is evil, but the reward for good is good. Mohammed Abu-Nimer and Ilham Nasser explain that the decision to forgive is virtuous; and it restores and build relationships since the victim has the authority to forgive the offender and decline the right for punishment.[204] Moreover, Yasien Mohamed argues that even though it is natural to be angry with the one who has wronged a fellow, revenge is a negative emotional reaction that can break down sound human relations.[205] On the contrary, forgiveness builds up relationships.[206] The argument put forward by Yasien Mohamed correlates with Islamic textual sources on forgiveness. For instance, the holy Qur'ān teaches that one of the qualities of believers is that when they are angered, they forgive.[207] Again, the holy Qur'ān teaches that there is a reward for the one who forgive, and admonishes that forgiveness is better than enmity and hatred.[208]

Also, in the life of the Prophet Mohammed (peace be upon him), Muslims are encouraged to imbibe the culture of forgiveness. For instance, the Prophet Muhammad requested forgiveness for his enemies in Ta'if after he was pelted by the people of Ta'if when he went

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200 Susan Thistlewaite and Glen Stassen, *Abrahamic Alternatives to War: Jewish, Christian, and Muslim Perspectives on Just Peacemaking,* Special Report, United States Institute of Peace, 214, 2008, p.9.

201 The Holy Qur'ān Chapter 42 verses 37-43 extol the virtues of forgiveness for those who have been wronged or angered.

202 The Holy Qur'ān Chapter 41 verse 33 states: *"Repel evil with what is better, and he who is your enemy will become as close to you as a true friend".*

203 See the holy Qur'ān Chapter 42 Verse 40. The verse states: "*And reward of evil is same evil, but anyone who forgive and reconcile, his reward is with Allah*".

204 Mohammed Abu-Nimer and Ilham Nasser, *Forgiveness in the Arab and Islamic Contexts*, Journal of Religious Ethics, 41,3, 2013, p.480.

205 Yasien Mohamed, *Two Pillars of Tolerance In Said Nursi*, AFKAR-BIL, 2005, p.226.

206 Ibid

207 See the holy Qur'ān Chapter 42 verse 37.

208 See the holy Qur'ān Chapter 42 Verse 40

there to preach Islam to them.[209] The holy Prophet Muhammad (peace be upon him) asked Allah to forgive them saying: "O Allah forgive them because they did not know what they were doing".[210] Again, at the conquest of Makkah, the holy Prophet who had suffered persecution in the hands of the Makkans before the migration to Madina, declared amnesty to all those who mistreated Muslims in Makkah.[211] The forgiveness statements in the primary sources of Islam clearly suggest that Islam abhors revenge and vindictiveness; but rather, it encourages forgiveness as the way forward for communal peace and stability for the common good of society. However, it must be stated that Islamic teachings on forgiveness do not shield punishment for crimes against humanity which must be dealt with under the universal justice system to serve as a deterrent to those who have the penchant to commit crime against humanity. It is important to state that reconciliation is often linked to forgiveness. However, Mohammed Abu-Nimer and Ilham Nasser explain that in the context of peace and conflict resolution, reconciliation is not premised on forgiveness, but the context in which reconciliation is pursued determines its link with forgiveness.[212]

3.4.5 Islamic peacebuilding values in the context of global peace

On the question of how this Islamic understanding of peace fit into the general global peace theories, it can be stated that the concepts of positive peace and justice, as discussed from the Islamic perspective have been the crux of global peacebuilding discourse and initiatives. While the literature have always seen positive peace as the ultimate goal of peacebuilding, the concept of justice particularly *'restorative justice'* has been identified by peacebuilding theorists as an indispensable pillar in any peacebuilding initiative. For example, Stephen Pope

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209 Muhammad Husayn Haykal, *The Life of Muhammad (8th Edition*), Translated from Arabic by I.R. Al-Faruqi, Millat Book Centre, 1976, p.137,

210 Abd-al-Rahman, 'A am, *The Eternal Message of Muhammad,* New English Library, 1967, pp.

211 Op.cit.

argues that peacebuilding should not be pursued with the cessation of conflicts as the main goal, but rather it should be engaged in with the objective of restoring justice for right relations within communities.[213] Moreover, Pope argues that the pursuit of justice in peacebuilding should not be viewed from the perspective of judicial retribution but rather as a means to repair and restore right relations.[214] By this, offenders are expected to acknowledge the harm they have caused their victims and willingly make effort to repair the harm to make things right.[215] Even though Pope's view on positive peace and justice is largely predicated on Christian ethos, it resonates well with the overall objective for ensuring peace and dispensing justice in Islam. Social cohesion and equity dispensation which are the prime objectives of the Islamic concept of peace are also predicated on social justice as indicated in the earlier discussion on the Islamic concept of peace in the present thesis. But perhaps the most significant point of convergence between Islamic concept of peace and the global worldview on peacebuilding is the concept of building relationship as catalyst for effective peacebuilding. John Paul Lederach places much emphasis on the building of relationship as one of constructive and effective tools for peacebuilding; and identifies with the preposition that relationship is the basis of both the conflict and its long term solution.[216] Lederach makes his argument within the purview of reconciliation as a tool for building the peace particularly after cessation of conflict.[217] This building of relationship model of peacebuilding relates well to the Islamic concept of peace where the emphasis is on the relationship between humanity. For example, the holy Qur'ān enjoins Muslims to repair relationships and pay back evil with

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212 Mohammed Abu-Nimer and Ilham Nasser, *Forgiveness in the Arab and Islamic Contexts*, Journal of Religious Ethics, 41,3, 2013, p.483.

213 Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective in J.J. Llewellyn and D.Philpott (ed.) *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p174.

214 Ibid.

215 Ibid, p.182.

216 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, P.26.

217 Ibid.

good deeds as well as taking their perceived enemies as intimate friends; all with the view of ensuring peaceful co-existence.[218] This is the focus and essence of global peacebuilding. It is to enhance the good relationships which engender peaceful co-existence; pre-empt tension among people and communities; and eliminate conflicts in the world.

3.5 EXAMINING ABU-NIMER'S FRAMEWORK FOR ISLAMIC PEACEBUILDING

A lot of scholars, both Muslims and non-Muslims have written on Islam and peacebuilding. But the most prominent among them who has done extensive research and written a lot on Islam and peacebuilding is Mohammed Abu-Nimer[219]. In his work "Nonviolence and Peace Building in Islam", Abu-Nimer puts forward a framework for Islamic peacebuilding based on his experience in the field. The section examines this framework.

3.5.1 Abu-Nimer's Framework on Islamic Peacebuilding

In his book "Nonviolence and Peace Building in Islam: Theory and Practice", Mohammed Abu-Nimer posits a framework for Islamic peacebuilding which is captured under the title: "*Islamic Principles of Nonviolence and Peace Building: A Framework*" which may guide scholars and practitioners who are interested in promoting peace from the Islamic perspective.[220] This framework had been strongly espoused in a preceding article published in the Journal of Law and Religion, titled "*A Framework for Nonviolence and Peacebuilding in Islam*".[221] In the article, Abu-Nimer identifies a framework made up of eleven (11) Islamic values and principles that inure to peacebuilding and conflict resolution.[222] These values and principles are: the pursuit of justice; the concept of doing good (Khayr and Ihsan),

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218 The holy Qur'ān chapter 49 verse 10.

219 Mohammed Abu-Nimer is associate professor in the International Peace and Conflict Resolution Program at American University, Washington DC, where he is also the director of the Conflict Resolution Skills Institute.

220 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp. 48-84

221 Mohammed Abu-Nimer, A Framework for Nonviolence and Peacebuilding in Islam, Journal of Law and Religion, Vol. 15, No. 1 / 2 (2000-2001), pp. 217-265.

222 Ibid.

universality and human dignity; equality; a quest for peace; peacemaking; forgiveness; patience; the concept of Ummah; the principle of inclusivity and participatory processes; and pluralism and diversity.[223] However, in his book "Nonviolence and Peace Building in Islam: Theory and Practice", Mohammed Abu-Nimer expanded the constitution of his framework from eleven Islamic values and principles to seventeen (17), adding values and principles such as the sacredness of human life; knowledge and reason; creativity and innovation; deeds and actions; involvement through individual responsibility and actions; and collaborative actions and solidarity.[224]

Abu-Nimer discusses these Islamic concepts from the perspective of the holy Qur'ān and Hadith. However, in arriving at this framework for Islamic peacebuilding, Mohammed Abu-Nimer engages in socio-cultural analysis and draws extensively on the ethno-conflict theory based on the model of Avruch. Abu-Nimer particularly derives his framework on Islamic peacebuilding on Avruch's emic and etic approaches to the study of culture.[225] The emic approach utilizes and identifies relevant cultural context of practice for analysis.[226] However, the etic approach concerns itself with the "identification of underlying structurally deep, and transcultural forms, expressed in terms of certain descriptors that are putatively capable of characteri ing domains across all cultures".[227] And according to Abu-Nimer this etic approach "allows comparison across cultural contexts and allows the processing of a tremendous amount of data and variation in one or more cultures".[228] Additionally, Abu-Nimer utilizes cognitive approaches to conflict resolution and culture as espoused by

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223 Ibid.

224 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.48-84.

225 See Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.5-10

226 Kevin Avruch, *Culture and Conflict Resolution*, United States Institute of Peace, 1998, p.57.

227 Ibid, p.63.

228 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, p.5.

Avruch.[229] From this conceptual background, Abu-Nimer constructs his case for Islamic peacebuilding and conflict resolutions mechanisms by examining various subcultures and the subjective factors that influence various conflict resolution practices in Muslim communities.[230] He also draws on Islamic rituals and metaphors which are central to the understanding of Muslims on conflict resolution to construct his framework for Islamic peacebuilding.[231]

3.5.2 Abu-Nimer's Islamic Peacebuilding 'Pillars'

The seventeen (17) Islamic values and principles that constitute Mohammed Abu-Nimer's framework for nonviolence and peacebuilding in Islam are: the pursuit of justice; the concept of doing good (Khayr and Ihsan), universality and human dignity; equality; a quest for peace; peacemaking; forgiveness; patience; the concept of the Ummah; the principle of inclusivity and participatory processes; pluralism and diversity; sacredness of human life; knowledge and reason; creativity and innovation; deeds and actions; involvement through individual responsibility and actions; and collaborative actions and solidarity. For Abu-Nimer, these values are key Islamic precepts that collectively appeal to Muslims to be nonviolent and build peace.[232]

However, a careful examination of the Islamic values and principles that form Abu-Nimer's framework on Islamic peacebuilding reveals that the values are inter-related and the entire seventeen principles and values can be put under three main themes. These are the pursuit of justice; the twin concept of Khayr and Ihsan; and the concept of pluralism and diversity. Moreover, it is important to state that these seventeen values and principles as Abu-Nimer alludes, do not represent the entire Islamic values that promote peace and nonviolence. For

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229 Ibid. Also, see Kevin Avruch, *Culture and Conflict Resolution*, United States Institute of Peace, 1998, p.59.

230 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, p.6.

231 Ibid.

232 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.48-82.

instance, the concept of *Rahmah* (compassion) among others has been strongly positioned by scholars such as Rashied Omar to be a key Islamic value for peacebuilding initiatives in Muslim communities.[233] Furthermore, the principles and values identified by Abu-Nimer are not themselves a framework for peacebuilding; but rather it can provide 'blocks' for building a framework for peacebuilding in Muslim communities based on peculiar socio-cultural contexts on the ground.

3.5.2.1 The Pursuit of Justice

Mohammed Abu-Nimer argues that the pursuit of social justice (*'adl*) is the foremost precondition for any Islamic peacebuilding and conflict resolution effort since Muslims believe that "acting for the cause of God is synonymous with pursuing justice".[234]Abu-Nimer utilizes Qur'ānic verses to justify the inclusion of the Islamic concept of justice in the framework for Islamic peacebuilding. Two key verses among others utilized by Abu-Nimer in this regard are worth stating. One of the Qur'ānic verses he utilized states:

> "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition"[235]

The other Qur'ānic verse utilized by Abu-Nimer in this regard states:

> "O you who believe, stand out firmly for God, as witnesses to justice and let not the enmity of others make you swerve from the path of justice, be just: that is next to righteousness, and fear God. Indeed, God is well acquainted with all that you do"[236]

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233 A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, pp 3-5. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014 at 9.00 am.

234 Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam*, Journal of Law and Religion, Vol. 15, No. 1 / 2 (2000-2001), 2001, p.233.

235 The holy Qur'ān chapter 16 verse 90.

236 The holy Qur'ān chapter 5 verse 8.

Drawing on the above-mentioned verses, Abu-Nimer concludes that justice and peace are inter-linked and interdependent and that is why Islam commands Muslims to stand against injustice even if the injustice is being perpetrated by a Muslim.[237] Majid Khadduri concurs with Abu-Nimer on the centrality of the concept of justice in Islam and in the life of a Muslim and explains that apart from the existence of one God, no other Islamic value has been emphasized in the Qur'ān and Hadith than the values of justice, equity, abstinence and righteousness.[238]And according to Khadduri there are over two hundred reminders about the need to ensure justice and fairness in the Qur'an.[239] Indeed, Abu-Nimer's identification of the Islamic value of justice as a variable for the promotion of peacebuilding resonates with the general views of Islamic theologians on justice and peace. For instance, Sayyid Qutb argues that absolute justice that engenders social peace is a duty on every Muslim and that this duty must be fulfilled even if it does not favour the Muslim.[240]

Moreover, even within the general peacebuilding literature, this proposition by Abu-Nimer regarding the relationship between justice and peace is not an abstract idea. The argument that justice is a prerequisite predicate for peace has been expressed by many other peacebuilding scholars and researchers. For example, John Lederach alludes the imperative relationship between justice and peace; and posits that justice portrays "powerful images of making things right, creating equal opportunities, rectifying the wrong, and restitution".[241] However, Jennifer J. Llewellyn and Daniel Philpott argue for restorative justice whereby human relationship or connectedness is taken as the starting point "for thinking about what justice means and what is required to do justice".[242] Therefore, from the perspective of the

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237 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.48-82.
238 Majid Khadduri, *The Islamic Conception of Justice*, Johns Hopkins University Press, 1984, p.10.
239 Ibid.
240 Sayyid Qutb, *In The Shade of The Qur'an, The Islamic Foundation*, 2006, Vol. XV p.43.
241 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, p.28
242 Jennifer J. Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p 18.

empirical peacebuilding activism and the general notions on justice, framing the concept of justice within peacebuilding initiative is a social reality that promises a good outcome. Here, the Islamic principles and values of universality of the human race, the sacredness of human life, the application of knowledge and reason, the quest for peace, peacemaking, human dignity, and equality as identified by Abu-Nimer go hand-in-hand with both the Islamic concept of justice and the universal understanding of justice. However, it is important to underscore that because justice is an imperative teaching of Islam, premising peacebuilding initiative on it as Abu-Nimer proposes, has a great prospect especially in the area of conflict resolution.

3.5.2.2 The Concept of Doing Good (Khayr and Ihsan)

Abu-Nimer sees peacebuilding potential in the Islamic twin-value of *Khayr* and *Ihsan* which means doing good. By this, Abu-Nimer explains that doing good as Islam teaches empowers the weak and the impoverished in society; adding that "the emphasis in Islam is on doing good (Khayr), and not on power and force (*quwwah*)".[243] According Abu-Nimer, the Islamic twin-concept of Khayr and Ihsan if applied will promote good relationships at all levels; and will ensure that adequate arrangement for the sustenance and welfare of all the poor, underprivileged and the destitute in society.[244] It is for the virtue of doing good and ensuring distributive social justice and the empowerment of the weak that the Islamic principles of Zakah and Sadaqah (Charity) were established.[245]

Abu-Nimer comes to this conclusion by drawing on Qur'ānic verses that enjoin Muslims to do good and to discourage wrong-doing. Two of these verses utilized by Abu-Nimer sum-up the position that Khayr and Ihsan are immutable values for sustainable peacebuilding

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243 Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam*, Journal of Law and Religion, Vol. 15, No. 1 / 2 (2000-2001), 2001, p.237.

244 Ibid.

245 Ibid.

initiatives by Muslims. One of the verses states:

> "Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong; they are the ones to attain felicity".[246]

This verse advocates for an ideal Muslim community which promotes peace through doing good (*Khayr*), happy with itself and prosperous without engaging in any conflicts.[247] Abdullah Yusuf Ali calls the three messages of doing good, enjoining what is right, and forbidding the doing of wrong contained in this verse as a "master-stroke of description in three clauses".[248] The three "clauses" enforces each other, and together it ought to generate the desired outcome of love, care and peace not only in Muslim communities but also the entire society. Another prominent verse relied on by Abu-Nimer to project the value of Ihsan (doing good) as a value for peacebuilding states:

> "It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah, and the last day, the Angels, the Book, the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and practise regular charity, to fulfil the contract which ye have made; and to be firm and patient in pain and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing"[249]

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246 The holy Qur'ān chapter 3 verse 104.

247 Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an,* Amana Publications, 1999, p.154, comm.431.

248 Ibid.

249 The holy Qur'an, chapter 2 verse 177.

Clearly, the subject matter of good deeds and actions in Islam interrelates with the need for patience in times of adversity, and the individual's responsibility towards the good of society. Also, closely interrelated to the Islamic twin value of *Khayr* and *Ihsan* is the Islamic values of compassion and forgiveness which have been identified key Islamic principles for peacebuilding.[250] All these when strictly followed by Muslims will inure to the needed societal peace and security. These are actions when taken on regular basis will pre-empt conflicts in society since the weak and the impoverished in society will be protected and cared for. However, all these will depend on that sincere Muslim who is God-fearing as the last part of the above-mentioned Qur'ānic verse indicates. The challenge is how to ensure that Muslims are God-fearing in order to infect society with the values for peace and nonviolence.

3.5.2.3 Pluralism and Diversity

Mohammed Abu-Nimer argues that the primary Islamic sources of the Qur'ān and Hadith are abound with teachings on pluralism and diversity as core Islamic values which can promote peacebuilding and nonviolence.[251] With Qur'ānic quotations and reference to traditions of the Prophet (peace and blessings be upon him), Abu-Nimer argues that Islam recognises diversity in humanity and the value of tolerance which brings about harmony between different social groupings, be it gender, colour, religion, language, belief or rank.[252] From the early Muslim community pluralism prevailed to the extent that scholars differed in their opinions on Islamic jurisprudence which brought about the recognition of the four Sunni Schools of Thought.[253]

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250 See A. Rashied Omar, *Islam and Peacebuilding*, Notre Dame OpenCourseWare, 2010, pp 3-5. Available at: http://ocw.nd.edu/peace-studies/islamic-ethics-of-war-and-peace/about-professor Accessed on 2 October, 2014. Also, see Mohammed Abu-Nimer and Ilham Nasser, *Forgiveness in the Arab and Islamic Contexts*, Journal of Religious Ethics, 41,3, 2013, p.480.

251 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, pp.78-82.

252 Ibid, p. 78.

253 Ibid, p.79.

As indicated earlier, Abu-Nimer draws on many injunctions of the Qur'ān and Hadith to buttress the position that pluralism and diversity are precepts of Islam which ought to be adhered to for the benefit of societal peace. Two of such quotations of the holy Qur'ān mentioned by Abu-Nimer summarize the view that Islam recognises pluralism and diversity. The first is the Qur'ānic verse that states:

> "If thy Lord had so willed, He could have made mankind one people;
> but they will not cease to dispute"[254]

This verse presupposes that Allah created human beings into different social groups so that pluralism and diversity will be appreciated through tolerance. So therefore, tolerance is a key principle of Islam of which every Muslim must adhere to.

Even though Abu-Nimer separated the Islamic principles of pluralism and diversity from other values such as the universality of humankind, human dignity, concept of the Ummah, the principle of inclusivity and participatory processes, sacredness of human life, and collaborative actions and solidarity, all of these values interplay and interrelate with one another to give meaning to pluralism and diversity as expressed by Islam. For example, the concept of diversity is well embedded in the Islamic principles of equality and universality of humankind as indicated in the Qur'ān which states:

> "O humankind! We created you from a single (pair) of male and female; and We made you into nations and tribes, that ye may know each other. Verily, the most honoured of you in the sight of Allah is the most righteous of you. And Allah has full knowledge and is well acquainted with all things"[255]

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254 The holy Qur'ānchapter 11 verse 118.

255 The holy Qur'ānchapter 49 verse 13.

However, knowledge of how Allah created humanity is not enough for the appreciation of pluralism and diversity by Muslims. Islam expects all its adherents to show brotherhood, love, the spirit of equality, and purity of character in all their dealings with both Muslims and non-Muslims.[256] In this regard, it is expected that Muslims will apply the twin concept of *imān* (faith) and *'amal* (practice) in order to make these useful Islamic values meaningful to societies in which they live. In a lot of places in the Qur'ān, Allah places emphasis on *imān* and *'amal* as a unified principle that cannot be separated because the two go hand-in-hand with each other in order to exert societal impact. For example, in Surah Al-Asr, the Qur'ān states that:

> "By (theToken of) Time (through the Ages).
> Verily, Man is in loss
> Except such of have Faith and do righteous deeds;
> And (join together) in the Mutual teaching of Truth and of
> Patience and Constancy"[257]

In his commentary on these verses, Abdullah Yusuf Ali avers that the Muslim does not live for himself but lives for the good of the entire humanity.[258] And so whatever good he or she has especially in moral and spiritual life he or she ought to spread it among humanity.[259] Thus a Muslim applies the values he or she believes in, thus, applying the Islamic twin principle of *"imān"* and *"'amal"*.

Moreover, these values of brotherhood, love, equality, and purity of character show that Muslims are expected to recognize every human being and appreciate what he or she stands

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256 Razi Ahmad, Islam, Nonviolence, and Global Transformation, in GD Paige, C.Satha-Anand and S. Gilliat (ed.) *Islam and Nonviolence*, Center for Global Nonviolence, 1993, p.38.
257 The Holy Qur'ān Chapter 103 verses 1-3.
258 Abdullah Yusuf Ali, *The Meaning of the Holy Qur'ān,* Amana Publications (Eleventh Edition) 2008, p.1693.
259 Ibid.

for. Indeed, it is for the recognition and respect for every person in society, the Muslim and non-Muslim alike, that Islam makes it imperative for every Muslim to protect life. In this regard, the Qur'ān states:

> "On that account, We ordained for the children of Israel that if anyone slew a person, unless it be for a murder or the spreading of mischief in the land, it would be as if he slew the whole people; and if anyone saved a life, it would be as if he saved the life of the whole people..".[257]

Similarly, the concept of the Ummah (the Muslim community) is meaningless without situating it in the pluralistic environment where others who do not profess the Islamic faith exist. Again, the Charter of Madinah is a typical example of a Islam's acceptance of pluralism where collective responsibility was a key feature.[258] Therefore, the interrelatedness of the Islamic principles on pluralism, diversity and collective responsibility among other Islamic values cannot be over-emphasized. Together, if adhered to, these values expected to promote peacebuilding among Muslims and between Muslim communities and non-Muslim communities as being put forward by Abu-Nimer.

3.6 CONCLUSION

It is very clear from the discussion in this chapter that Islam as a religion is replete with values and principles that can promote peacebuilding and non-violence. Values such as compassion, love, kindness, forgiveness, justice, tolerance, respect for human dignity, doing good and reconciliation among others are imperatives in Islam and these values can be utilized by Muslims to further the cause of peace in society. Moreover, there are numerous

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257 The holy Qur'ān chapter 5 verse 32.

258 Muhammad Husayn Haykal, *The Life of Muhammad (8th Edition*), Translated from Arabic by I.R. Al-Faruqi, Millat Book Centre, 1976, pp.180-183.

peace texts that are found within the Islamic tradition which can be practically utilized to stress on the value of peace and the need for peacebuilding among Muslims. For instance, the basic daily greetings of Muslims "*assalaamu aleikum*" (peace be upon you) is a peace text inherent in the practice of Islam that professed by every Muslim on the surface of the earth.

However, it has been identified that no peacebuilding initiative will penetrate among Muslims if it is not predicated on values clearly spelt out in the Qur'ān and Hadith. Muslims are expected not to take any action or initiative except what is accepted by the dictates of these two sources of Islam. Therefore, any peacebuilding initiative for Muslims and by Muslims will have to appeal to the teachings of the Qur'ān and the Hadith of the Prophet (peace be upon him).

Also, core peacebuilding imperatives such as the pursuit of social justice, the act of forgiveness, the practice of tolerance, and the value of reconciliation are all deeply rooted in the Islamic tradition and are great resources for peacebuilding if only Muslims draw on them. Indeed, an examination of Mohammed Abu-Nimer's framework for Islamic peacebuilding and nonviolence highlighted seventeen key Islamic values and principles which can be used to promote peacebuilding among Muslims and between Muslims and non-Muslims. These are: the pursuit of justice; the concept of doing good (Khayr and Ihsan), universality and human dignity; equality; a quest for peace; peacemaking; forgiveness; patience; the concept of the Ummah; the principle of inclusivity and participatory processes; pluralism and diversity; sacredness of human life; knowledge and reason; creativity and innovation; deeds and actions; involvement through individual responsibility and actions; and collaborative actions and solidarity. Moreover, it is noteworthy to state that all these Islamic values profiled for peacebuilding resonate with liberal peacebuilding concepts of restorative justice, reconciliation, peacekeeping, peacemaking, and conflict prevention and resolution.

CHAPTER FOUR

HAJJ: A POTENTIAL PEACEBUILDING AVENUE IN GHANA?

4.1 INTRODUCTION

One of the key objectives of this study is to explore how Hajj as a pillar of Islam can be used to promote Muslim peacebuilding in Ghana. Therefore, this chapter deals with the analysis and discussion on data collected with regards to the prospects of Hajj and Muslim peacebuilding in Ghana. The first part of the chapter focuses on the research methodology used in the collection of data in relation to Hajj and peacebuilding. This includes the details of the administration of questionnaire; the conduct of interviews; participant observation, the observation of critical distance during the conduct of the research; and the ethical approval procedures followed. Moreover, it discusses the method and nature of coding during the initial analysis of data collected.

The second part of the chapter discusses Hajj preparations and arrangements in Ghana. It deals with themes such as the dynamics of Hajj arrangement in Ghana; Ghanaian Muslims and their passion for Hajj; Hajj preparatory concerns for Ghanaian Muslims; and the Hajj village concept and the promotion of peaceful values.

The third part of the chapter engages in data analysis on Hajj values and peacebuilding in Ghana. This includes detailed analysis and discussion on the main themes emerging from the analysis of the data collected. Themes such as Hajj, forgiveness and peacebuilding; Hajj, reconciliation and peacebuilding; Hajj, unity and peacebuilding; and other virtues of Hajj and peacebuilding are analysed and discussed in detail.

The fourth part of the chapter discusses the sum of convergence and divergence views and opinions of Muslims and non-Muslims on the analysed data collected. The discussion is done in relation to Hajj as an avenue for Muslim peacebuilding in Ghana. And finally, the

chapter concludes with the summary of core issues emanating from the analysis of the data collected in relation to Hajj and peacebuilding in Ghana.

4.2 DATA COLLECTION

This study utilized both qualitative and quantitative research methods in the collection of data. Whilst the administration of questionnaire was the main quantitative technique employed in the collection of data for this study, the qualitative methods utilized in the study are the conduct of semi-structured interviews and the use of ethnographic research technique of participant observation. And as indicated in the research methods section of the chapter one, the use of such mixed methods in an empirical study such as this enables it to combine the strengths of both methods while compensating at the same time for the weaknesses inherent in each method.[1]

With this methodological framework, the researcher designed this segment of the research with the aim of exploring Islamic peacebuilding prospects in Hajj among Muslims in Ghana. These research techniques were employed for the study with focus on the attitudes, behaviours and worldview of respondents in relation to Hajj and how the recurrent ritual creates avenues for peacebuilding among Muslims (intra-faith), and between Muslims and non-Muslims (inter-religious). Accordingly, Muslims upon whom Hajj is a religious obligation are the unit of analysis in this chapter. Particularly, the discussion is focused on Muslims in Ghana from whom the data relating to Hajj was collected.

4.2.1 Ethical Review

In line with the requirement of the University of Birmingham for ethical review for a postgraduate research project such as the present study, the researcher applied to the University's Ethical Review Committee for ethical approval before the commencement of the

[1] Keith F. Punch and Alis Oancea, *Introduction to Research Methods in Education*, SAGE, 2014, p.339.

fieldwork. In this regard, the researcher completed the university's Ethical Review Self Assessment Form (SAF) and submitted to the committee for review and ethical opinion. Through the ethical review process, a 'lay friendly' participant information sheet; and participant consent form were prepared for approval. On the participant consent form, it was made clear that the research was being conducted on behalf of the University of Birmingham as part of the researcher's PhD thesis. This was done to remove any risk of conflict of interest given the researcher's intense familiarity with the local domain in which the research was conducted. On the 2nd March, 2015, a favourable ethical opinion was received from the Ethical Committee and the study began afterwards. In line with the ethical demands and standards, pilgrim respondents who opted to be anonymous are labelled anonymously in the work.

4.2.2 Administration of Research Questionnaire

One of the quantitative data collection techniques utilized by this study is the administration of open-ended survey questionnaire. A questionnaire is a series of questions intended for soliciting information from a larger group.[2] However, the design of a questionnaire must fulfil a specific research objective, be precise in articulation, and the language used must not be ambiguous.[3] In view of the above, the questionnaire developed for the collection of data on Hajj and peacebuilding was specific, precise and designed in a clear language in order to able to solicit answers within the spectrum of the study. In all, two hundred and fifty (250) sampled respondents were solicited to fill a questionnaire for the study. Both purposive and random samplings were used concurrently to select respondents. Purposive sampling was

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[2] Anol Bhattacherjee, *Social Research: Principles, Methods, and Practices,* Textbooks Collection, Book 3, 2012, p 35. Available at: http://scholarcommons.usf.edu/oa_textbooks/3 Accessed 20 October, 2014.

[3] Ibid.

utilized to ensure that the key general groupings such as towns and cities to conduct the research, Hajj pilgrims, Christians, Traditionalists, peacebuilding experts, religious leaders and politicians were selected. This was done with the focus of the research in mind as purposive sampling seeks to achieve.[4] However, when it came to specific respondents within the targeted groups, random sampling was used. Out of the 250 questionnaires, one hundred and twenty-five (125) were distributed to Muslim respondents and the other 125 questionnaires were distributed to non- Muslim respondents across Ghana. The respondents across board included Hajj pilgrims, scholars of religion, religious leaders, and ordinary members of various religious groups in Ghana including Islam, Christianity and African Traditional Religion. The questionnaires were administered across the ten regions of Ghana. The following are specific cities and towns where the questionnaire was administered:

Region	**City/ Town**	**No. of Participants**
Greater Accra	Accra	50
Central	Cape Coast/Elmina	20
Western	Sekondi/Takoradi	20
Volta	Hohoe	20
Eastern	Koforidua	20
Ashanti	Kumasi	30
Brong Ahafo	Techiman/Kintampo/ Wenchi	30
Northern	Tamale	20
Upper West	Wa	20
Upper East	Bawku	20

4 Keith F. Punch, *Introduction to Social Research: Quantitave and Qualitative Approaches*, SAGE Publications, 2005, p.187.

From the above table, it can be seen that fifty (50) questionnaires were administered in Accra alone. This is because Accra is the capital and the largest cosmopolitan city of Ghana[5] where one can find the presence of representatives of almost all religious and ethnic groups in Ghana. Again, some of the cities and towns mentioned-above were selected for the study because they have a history of spontaneous communal and religious conflicts and tensions. For example, Bawku in the Upper East Region of Ghana has been a flash point for bloody ethnic conflicts since 1983 where frequent curfews have been applied by the government in order to control the volatile situation.[6] Another instance is Hohoe in the Volta Region of Ghana where mistrust and suspicion between the settling Muslim community and the indigenes resulted in fatal violence which displaced over six thousand (6000) people in 2012.[7] Also, cities such as Kumasi in the Ashanti, Wenchi in the Brong Ahafo and Tamale in the Northern regions of Ghana have witnessed brutal inter-religious and intra-Muslim groupsarian violence between 1995 and 2001.[8] In view of this, responses from these conflict-prone areas can provide practical clues for effective peacebuilding initiatives in the future, at least from the angle in which the present study was pursued. It is also significant to state that 250 out of 250 questionnaires administered were returned. This means that the study achieved hundred per cent retrieval rate of the completed questionnaires administered. This percentage was achieved because the researcher was able to contact each participant and negotiated for specific appointment dates. The arrangements for appointments were done between

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5 According to the Final Report of the 2010 Ghana Population and Housing Census published by the Ghana Statistical Service (2012, p.95), the Greater Accra Region has over 3.6 million of its 4 million population live in the Urban which is basically Accra, the Capital. This makes Accra the most populated urban city in Ghana.

6 See Christian Lund, *Bawku is still volatile: ethno-political conflict and state recognition in Northern Ghana*, Journal of Modern African Studies 41,4, Cambridge University Press, 2003, p.596.

7 Modernghana.com: "*Over 6000 displaced by Hohoe conflict*", Available at: https//www.modernghana,com/news/.../over-6000-displaced-by-hohoe-conflict,html. Accessed on 22nd November, 2016 at 15.30.

8 See Ghanaian Times, Saturday February 11, 1995, p.1; Ghanaian Times, February 20, 1995; Daily Graphic, Monday January 19, 1998, p.1, Daily Graphic, December 11, 1997, p.1; Ghanaian Times, Wednesday January 28, 1998,p.1.Tuesday, February 3, 1998, p.1. Thursday February 12, 1998. Ghanaian Times, Thursday, September 3, 1998,p.1; and Daily Graphic, Thursday, July 26, 2001.

November 2015 and March 2016. By this, the respondent is able to plan a particular time to meet the researcher or the research assistants and complete the questionnaire within the time allotted and return it instantly. It is also important to state that the questionnaires were developed from the main research questions which anchored the study.

Also, it must be stated that all respondents for the questionnaires could read and write English; and they were selected and contacted by the researcher through a network of some religious leaders in Ghana including Muslims and Non-Muslims. And so the role of research assistants was only to distribute questionnaires to respondents to fill and collect them back for the researcher. Prior to the administration of the questionnaires, research assistants were briefed and in the briefing, their specific role of just given questionnaires to respondents and allowing them to independently fill them was emphasized. By this, the research assistants were aware of their exact duties. And this helped in ensuring that the data collected were independently that of the respondents without any interference. This process was to ensure the credibity of data collected.

4.2.3 Conduct of Semi-Structured Interviews

As indicated earlier in this chapter, another data collection technique utilized by the researcher is the conduct of semi-structured in-depth interviews. A semi-structured interview is a formal face-to-face interview engagement between the interviewer and the respondent.[9] Semi-structured interview is best suggested when the one researcher intends to interview some persons or group of persons who are likely to give one chance of interview.[10] In this regard, an interview guide helps the researcher to tailor the interview to the objectives and for that matter research questions designed for the study. This is because a semi-structured

[9] H.R. Bernard, *Research Methods in Cultural Anthropology*, Sage Publications, 1998, pp 152-160.
[10] Ibid

interview guide enhances a clear set of questions which provides reliable and comparable qualitative data.[11]

In this regard, the researcher developed a well-tailored interview guide for semi-structured interviews. In all, fifty-three (53) respondents were interviewed with their prior consents. The interview respondents were grouped into three (3) main categories with different set of questions. Group One comprised of locally renowned Islamic scholars including university lecturers, and national Muslim religious leaders. Group Two was made up of forty (40) Hajj Pilgrims randomly sampled from the 2016 Al-Balad Hajj Agency Special Hajj Orientation Seminar at Kumasi and the Hajj Village in Accra. And last but not the least was Group Three which comprised of non-Muslim national religious leaders in Ghana, local peacebuilding experts, and politicians. Interviews were conducted in English except the National Chief Imam Sheikh Usman Nuhu Sharubuyu who spoke in Hausa and instantly translated by his Personal Assistant (PA), Khuzeima Usman. Also, the gatekeepers at both the Ghana Hajj Village and the al-Balad Hajj Orientation purposively selected pilgrims who could speak English for the interviews. The questions for the interview were drafted from the main research questions which relate to Hajj and Muslim relations in Ghana. All interviews were recorded, diligently played back and carefully transcribed for further analysis. The interviews were conducted between February 2016 and September 2017.

4.2.4 Participant Observation

The researcher also employed the qualitative research technique of participant observation to understand further the public preparation process for prospective paid-up Hajj pilgrims in Ghana. Indeed, participant observation is the core research technique of ethnography. According to Atkinson and Hammersley, ethnography is a form of social research which aims

[11] Ibid.

at exploring the nature of a social phenomenon through the use of unstructured data with a particular case in focus.[12]The analysis of the data obtained through ethnographic studies should involve a clear interpretation of the meaning and functions of human actions relating to the study.[13] According to Fetterman, participant observation should allow the researcher to effectively participate in the activities of the group being studied with professionalism that allows him or her to observe and record without hindrance.[14] As a participant observer, the researcher is able to get access to rare information and understanding which are particularly relevant to the study.[15]

By this, the researcher, having sought permission from the gate-keeper, joined the orientation sessions for prospective Hajj pilgrims who had registered to perform Hajj in 2016 under the Al-Balad Hajj Agency. The researcher also got the approval and consent of the Pilgrims Affairs Office (Ghana Hajj Board) to observe the pre-departure orientations for pilgrims at the National Hajj Village located in Accra. With this data collection technique, the researcher participated, observed and recorded activities at these two venues in relation to pre-Hajj preparations for Ghanaian pilgrims. Being a Muslim and having performed Hajj before, the researcher did the observation and recording with a critical distance.

The researcher observed and recorded the activities of two hundred (200) Hajj 2016 cohorts of the Al-Balad Hajj Agency which is one of the well-organized Hajj agencies that work with the Ghana Hajj Board. Accordingly, the researcher observed the main 2016 Hajj seminar for prospective pilgrims organised by the Al-Balad Hajj Agency in Kumasi, Ghana on the 6th August, 2016 at the Teachers Hall, Kumasi. The researcher also observed the pre-departure

12 See P. Atkinson and M. Hammersley, Ethnography and Participant Observation. ,in NK Denzin and YS Lincoln (eds.) *Handbook of Qualitative Research*, Sage Publications, 1994, pp. 248-261.

13 Ibid.

14 D.M. Fetterman, Ethnography Step by Step (2nd Edition), Sage Publications, CA, 1998, pp 34-35. Also see H.R. Bernard, *Research Methods in Cultural Anthropology*, Sage Publications, 1998 pp.152- 160.

15 See R. Gold, *Roles of sociological observations*, Social Forces, Vol. 36, pp 217-213.

Hajj orientation organised by the Pilgrims Affairs Office (also known as the Hajj Board) for the same cohorts on the 1st September, 2016 at the Ghana Hajj Village near the Kotoka International Airport, Accra. The gate-keepers who approved the participation of the researcher in these Hajj orientation sessions were Alhaji Garba, the Chief Executive Officer of Al-Balad Hajj Agency and Mr. Mohammadu Osumanu Alidu, the Administrative Secretary of the Ghana Hajj Board.

Additionally, the researcher attended the 2016 edition of the Annual Grand International Hajj Conference organised and sponsored by the Saudi Ministry of Hajj held in Makkah, Kingdom of Saudi Arabia as a participant observer.[16] The conference provided more insights into other benefits of Hajj apart from its traditional spiritual dimensions. The other dimensions discussed at the conference include the economic and social benefits including the building of relationships that engender peacebuilding in the world. Moreover, the researcher had a rare opportunity to interact with renowned Islamic Theologians and renowned Islamic scholars including the President-General of the Masjid Al-Haram and Masjid An-Nabawi, Sheikh Dr Abdul-Rahman Sudais and Mufti of the Arab Republic of Egypt, Sheikh Dr Shawki Ibrahim Allam among others. The researcher also interviewed the immediate Vice-Chancellor of the famous Al-Azhar University of Egypt, Professor Abdul-Hayi Azab on the subject of Hajj and peacebuilding.

4.2.5 Coding of Data

The completed questionnaires including the sections for Hajj and peacebuilding were coded and initially analysed using the Statistical Package for Social Sciences (SPSS), version 16.

[16] The researcher was sponsored by the Ministry of Hajj of the Kingdom of Saudi Arabia to attend the 2016 Annual International Grand Hajj Conference held on 4-6 September, 2016 as a doctoral researcher. The conference which was attended by over two hundred Muslim Scholars from all over the world had the the main theme: "Hajj Between The Present and The Past".

However, interviews were carefully transcribed and categorised based on themes.

4.3 OVERVIEW OF HAJJ IN GHANA

Hajj (pilgrimage to Makkah) is the fifth pillar of Islam and it is obligatory on every Muslim, male and female, who has the means to do so once in a lifetime. Even though the rituals of Hajj take place in Makkah and its environs in the Kingdom of Saudi Arabia, its preparation begins at the home country of the prospective pilgrims. Exploring peacebuilding avenues in Hajj such as the attempt by this study requires an examination of the local Hajj preparatory arrangements; and how it can be a medium for sustaining peace in the country. This section of the thesis discusses how values of Hajj may be rehearsed for peacebuilding especially in the Ghanaian Muslim community. But before this is done, it will be appropriate to examine the values contained in the institution of Hajj as a pillar of Islam.

4.3.1 Hajj as a pillar of Islam

Embarking on pilgrimage to Makkah (Hajj) is the fifth pillar of Islam. It is incumbent on every Muslim, male or female, to perform Hajj at least once in a life time. The annual recurrent ritual is obligatory on a Muslim "who is of responsible age, in fairly good health, and is financially capable and secure".[17] According to the Islamic scholar and theologian, Abdul Azeem Badawi, having the means to perform Hajj implies:

> " being of sound health and possessing what is sufficient for one to make the trip and return from the trip, in addition to being able to meet one's needs, the needs of one's dependants and safety along the journey"[18]

Hajj is performed between the 8th and 12th day of Dhul-Hijjah, the twelfth and the last month

[17] Hammudah Abdulati, *Islam in Focus*, American Publication Trust, 1975, p. 99.

[18] Abdul Azeem Badawi, *The Concise Presentation of the Fiqh of the Sunnah and The Noble Book*, International Islamic Publishing House, 2007, pp. 310-311.

of the Islamic calender. The essential components of Hajj are having proper intention for Hajj and being in the state of inviolability (*ihram*); performing the required circumambulation of the Ka'abah (*tawāf*); trotting between mounts Safa and Marwa (*say'*), spending the night at Mina during the days of *tashreeq*; standing at mount Arafat on the 9th day of Dhul-Hijjah, spending the night Muzdalifah and throwing of pebbles at the satan (*al-jamarāt*).[19]

Apart from being a key pillar on which Islam is built, Muslims are always committed and keen to perform Hajj because the Prophet (pbuh) is reported to have said that the ultimate reward for an accepted Hajj is expiation of sin and the *jannah* (paradise). In a Hadith narrated by Ibn Mas'ud, the Prophet (pbuh) said:

> "Follow up the Hajj and Umrah (lesser Hajj) for they remove poverty and sins like the blacksmith's bellows remove impurities from iron, gold and silver. And there is no reward for an accepted Hajj other than Paradise".[20]

The above hadith appears to serve as further motivation for Muslims to commit to the pillar of Hajj. But are there social aspects of Hajj that advances the cause peace and harmony in society? Hammudah Abdalati contends that Hajj is the greatest regular conference of peace known in the history of mankind.[21] According to Abdalati, the overriding theme that underpins Hajj as a religious ritual is peace; and this peace must be struck between the pilgrim and his Creator, his fellow human beings and his environment including trees and animals.[22] The assertion made by Abdalati can be connected to two important issues relating to the performance of Hajj. The first is that Hajj is held in the Islamic month of Dhul Hijjah, the 12th month of the Islamic calendar which is among the four sacred months in which war

19 See ibid, pp.324-354 for details of Hajj rituals and how its is performed.
20 See al-Albāni in his *Saheeh al-Jāmi' as-Sagheer*, no.2899.
21 Hammudah Abdulati, *Islam in Focus*, American Publication Trust, 1975, p. 99.
22 Ibid.

and fighting are prohibited in Islam. Thus, the Hajj period itself teaches the morality of peace and therefore the occasion can be exploited for peacebuilding among Muslims. In this regard, peacebuilding opportunities ranging from a simple targeted peace education among Muslim pilgrims during the Hajj period to special peacebuilding initiatives for Muslim communities using pilgrims after Hajj. Secondly, as the above-quoted prophetic tradition alludes to, forgiveness of sins takes a centre stage in Hajj; and therefore it is connected to peacebuilding. For Abu Ayman asserts that Hajj is a call for the faithful to ask for God's forgiveness and demonstrate the unity and equality of humankind.[23] Indeed, forgiveness is a key dependable value even within liberal peacebuilding commonly referred to as Standard Operation Procedure (SOP), in creating the needed harmony in society, especially through reconciliation process after cessation of conflict.[24]

On the social impact of Hajj, Tariq Ramadan asserts that Hajj means returning to God. This implies that one can never detach himself or herself "from the community of destiny that binds humans together in equality, fraternity, solidarity and love".[25] This profound statement by Ramadan extends the social benefit of Hajj not only for Muslims who indulge in its performance but also for the entire humanity. Again, the values of hajj mentioned by Ramadan can together inure to world peace if it reflects the lives of Muslims wherever they find themselves. In effect, Hajj as an annual recurrent religious experience is replete with teachings for societal peace and harmony that could be explored for the benefit of humanity. It is in this regard that this chapter explores peacebuilding avenues in Hajj within the context of Muslims in Ghana.

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23 Abu Ayman, *The Hajj: A model for unity for mankind*, The Muslim World League Journal, 2016, p. 23.

24 See Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Prespective, in J.J. Llewellyn and D. Philpott (eds.) *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014,p.174-9.

25 Tariq Ramadan, *Islam: The Essentials*, Pelican Books, 2017, p. 106.

4.3.2 Hajj Arrangements in Ghana

Efforts by Muslims in Ghana to embark on Hajj as a religious obligation predate the independence of the country from Britain in 1957. Indeed, before the 1930s, Muslims in Ghana, then called the Gold Coast, travelled to the Kingdom of Saudi Arabia by land through individual arrangements which took them seven years in transit to perform Hajj and back.[26] The Pilgrims used to transit at towns and cities along the routes to work so as to get money to finance a return journey.[27] By the 1930s, Muslim in the Gold Coast (now Ghana) patronized Hajj travel service by a firm in Dakar (Senegal) via Ouagadougou and east to Khartoum.[28] However, a well-organized lorry transport from the Gold Coast was introduced by the Tarzan International Transport Company after the World War II.[29] This reduced the time spent to visit Makkah to the range of three to six months. By the late 1940's, the British colonial administration was chartering flights to convey Gold Coast pilgrims to Makkah.[30] After 1957 when Ghana attained independence, Hajj trips were organized by Travel and Tour operators under the supervision of the government. Particularly known in this business during the time were the Ghana Airtours and Bestworld Limited.[31] These private travel and tour companies arranged to get visas, foreign exchange, and accommodation in Makkah as well as flights for prospective Ghanaian pilgrims. Even though the organization of Hajj by Travel and Tour Companies was helpful and sometimes effective, it was generally expensive and too exploitative to the average Ghanaian Muslim pilgrim. This was so because the travel and tour companies, which were organizing Hajj in the country, were private companies, which were

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26 Haruna Zagoon-Sayeed , *The Role of Hajj in Ghana-Saudi Arabia Relations*, University of Ghana unpublished MA dissertation, 2004, p.15.

27 Ibid.

28 P.C. Steward, Tijaniyyah in Ghana (unpublished MA Thesis), 1967, p.23.

29 Ibid.

30 Haruna Zagoon-Sayeed, *The Role of Hajj in Ghana-Saudi Arabia Relations*, University of Ghana unpublished MA dissertation, 2004, p.15-16.

interested in maximizing profit at all cost. The round trip charges for Hajj were therefore very exorbitant. Again such operations were characterized by deceptions since no government agency was directly in charge of Hajj; and therefore no one was held responsible for whatever went wrong.[32] As a result of these deceptions and corruptions in Hajj arrangements, the government of Ghana in 1975 took control of the organization of Hajj through government-controlled Hajj Committees or Board of a sort.[33] To date, Hajj organization in Ghana has been controlled by the government of the day. The 2017 Hajj was organized by the Ghana Hajj Board under the Office of the President of the republic. Indeed the current membership of the Hajj Board under the chairmanship of Sheikh Ibrahim Cudjoe Quaye, a veteran politician, was appointed by the current President Nana Addo Dankwa Akufo Addo and sworn-in at the seat of government (Flagstaff House) on 16th February, 2017.[34]

4.3.3 Ghanaian Muslims and Passion for Hajj

The political involvement in the Hajj organization in Ghana is a clear indication that Muslims in Ghana are seen as being passionate about Hajj, one of the five pillars of the religion of Islam. Indeed, the current study reveals that over seventy-six per cent of non-Muslim Ghanaians think that Muslims in Ghana are passionate about Hajj as an Islamic ritual.[35] The table and the chart below illustrate the views of one hundred and twenty-five (125) non-Muslim respondents across the country to the question as to whether they think that Muslims in Ghana are passionate about Hajj as a pillar of Islam:

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31 Ibid.

32 Ibid.

33 Ibid.

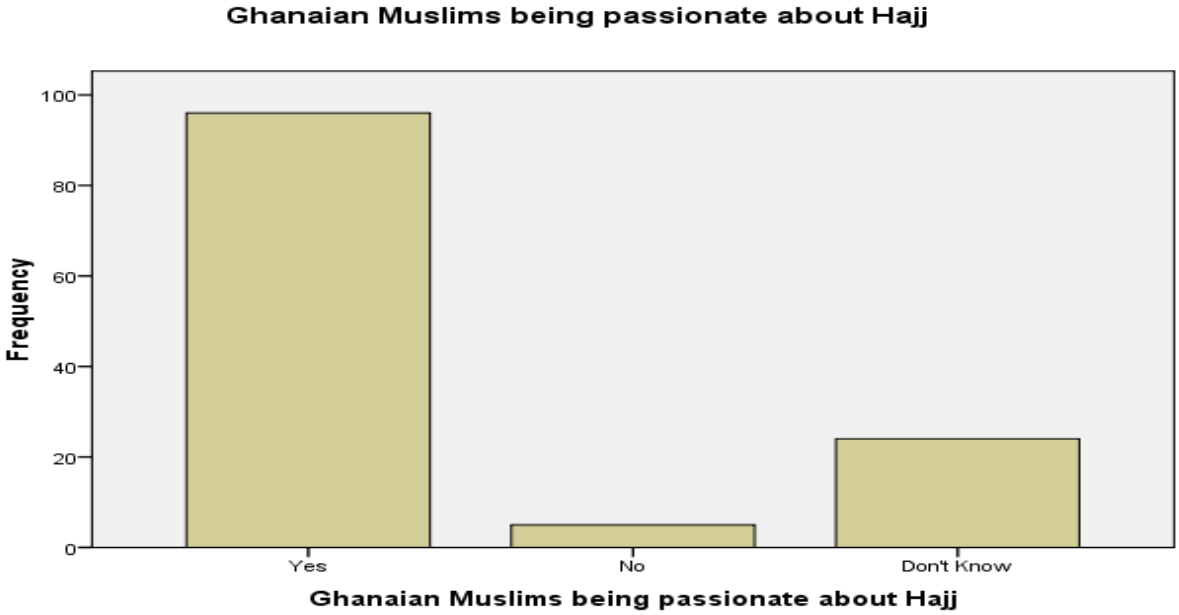
34 See Appendix for a copy of an appointment notice issued on behalf the President from the Office of the President of the Republic of Ghana signed by Eugene Arhin, the Ag. Director of Communication at the Presidency.

Table 1:

Code1: Do you think that Ghanaian Muslims are passionate about Hajj as a pillar of Islam?

Variable	Frequency	Percent	Valid percent	Cumulative Percent
Yes	96	76.8	76.8	76.8
No	5	4.0	4.0	80.8
Don't Know	24	19.2	19.2	100.0
Total	125	100.0	100.0	

Non-Muslim Respondents



The above data also implies that the performance of Hajj is a public undertaking in Ghana, publicly enough to be acknowledged by even non-Muslims including Christians. What this

35 See Appendix: Coding result for variable no. 1 for non-Muslim respondents, July 2016·

also means is that the effect of Hajj in Ghana through its preparation and performance can be felt by all shades of Ghanaians, Muslims and non-Muslims alike. Indeed, this view from non-Muslims in Ghana is amplified by Muslim respondents themselves. The following table summarizes the Muslim response to the question of passion for Hajj:

Table 2:
Code1: Do you think that Ghanaian Muslims are passionate about Hajj as a pillar of Islam?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	125	100.0	100.0	100.0

Muslim Respondents

One hundred and twenty-five (125) out of one hundred and twenty-five (125) Muslim respondents in the study, representing hundred per cent (100%) think that Muslims in Ghana are passionate about Hajj as a pillar of Islam. Ordinarily, this result should not be arousing any curiosity because Hajj is one of the five pillars of Islam anyway; and that all Muslims who can are in good health and can afford the journey are obliged to do so. And so, ordinarily Muslims are expected by the dictates of their religion to show commitment and dedication towards Hajj. However, the question which arises from the result of Muslim respondents regarding passion for Hajj is whether Muslims in Ghana are equally passionate about the other four pillars of Islam: i.e. *Kalimatu al-shahaadah* (Word of testifying the unity of Allah and the Prophethood of Muhammad), *Salaat* (the Muslim five daily prayers), *Zakaah* (Charity) and *Sawm* (Fasting in the Islamic month of Ramadan). Additionally, there are other questions begging for answers as a result of the outcome of the variable on passion about Hajj. How come that the Ghanaian Muslim community is generally considered as one of the

deprived communities in Ghana[36], and yet over five thousand six hundred (5,600) Ghanaian Muslims paid three thousand United States Dollars (USD3,000)[37] each to perform Hajj in 2016? Why is it that the Ghanaian Muslim is not so passionate about the Islamic pillar of Zakah which Islamic scholars agree it is a panacea for the alleviation of societal poverty; and yet the Ghanaian Muslim is more passionate about Hajj?

One possible answer to these questions is that there is that perception among the Ghanaian Muslim community and other West African Muslim communities that the performance of Hajj raises the social status of the Muslim. It increases social respectability for the one who has performed Hajj even among non-Muslims. In an ethnographic study carried out among the Malinkes in Upper Guinea, Erin Kenny reports that Muslims in the West African country return from Hajj feeling that they have been enriched with a status earned as a result of performing Hajj.[38] Kenny concludes that for Muslims in West Africa "participation in pilgrimage creates a new kind of globally implicated person, a "Hajji" or a "Hajja" and also may influence the relative status of other members of the household".[39] In Ghana, Muslims who have performed Hajj prefer to be called by the status title of "Alhaji" (for a male performer of Hajj) and "Hajia" (for female performer of Hajj); and sometimes, those who have performed Hajj take offence at not prefixing their names with the Hajj title when their names are written or mentioned. Kenny's study explains partly why Muslims in West Africa including Ghana are very passionate about Hajj. Additionally, Susan O'Brien argues that due

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36 Kwesi Aning and Mustapha Abdallah, *Islamic radicalization and violence in Ghana*, Conflict, Security and Development, Vol. 13, No. 2, 2013, pp. 151-152. Available at: http://dx.doi.org/10.1080/14678802.2013.796206 , Accessed on 16th February 2016 at 01:46 via research portal of the Kofi Annan International Peacekeeping Training Centre (KAIPTC), Accra.

37 In an interview with Mohammadu Osumanu Alidu ,the Administrative Secretary of the Pilgrims Affairs Office of Ghana, he revealed that 5,630 registered and performed Hajj in 2016 through the office. This figure does not include Ghanaian Hajj pilgrims who had their visas directly from the Saudi Embassy in Accra (Interview was held on 21st August, 2016 at 2.00pm at the Hajj Village, Accra).

38 Erin Kenny, *Gifting Mecca: Importing Spiritual Capital to West Africa*, Mobilities Vol. 2, No. 3, Routledge, 2007, p.364.

39 Ibid.

to marginalization and subordination of Muslim women in northern Nigeria for example, Hajj provides the women with unique avenue to raise their status and to be heard in public through the recount of their Hajj experiences which the society cherishes.[40] This West African phenomenon is amplified by Barbara Cooper who posits that Hajj empowers women because it is the single Islamic ritual which is identical in its performance for both men and women.[41] Cooper argues that "the uniformity of the performance of the hajj has the effect, for women, of providing one place where their practice of Islam is unassailable".[42] Perhaps, these fundamental findings made by both O'Brien and Cooper account for the reason why Muslim women in Ghana perform Hajj more regularly than Muslim men. For instance, in 2016 Hajj season, 3,800 out of the 5,630 representing 67% of the total Ghanaians who performed Hajj under the Pilgrims Affairs Office of Ghana were women.[43] In all this, the critical point that comes to the fore is that Muslims in Ghana, like their counterparts in other parts of West Africa, are passionate about Hajj. With the abounding peacebuilding potentials in Islam which have been enumerated earlier in chapter three of the present thesis, a passion for Hajj can be a crucial resource for peacebuilding in relation to Muslims. As Lederach espouses, peacebuilding and conflict resolution thrive when it is built on local contextual and cultural resources.[44] Moreover, Lederach argues that in building a peace constituency which is imperative especially in times of conflict, "considerable attention must be given to discovering and building on the cultural resources for conflict resolution that exist within the

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40 Susan O'Brien, *Pilgrimage, Power and Identity: The role of the Hajj in the Lives of Nigerian Hausa Bori Adepts*, AfricaToday, 1998, p.32.

41 Barbara Cooper, *The Strength in the Song: Muslim Personhood, Audible Capital and Hausa Women's Performance of the Hajj*, Social Text 60, 1999, p.14.

42 Ibid.

43 Interview with Mr. Mohammadu Osumanu Alidu, Administrative Secretary of the Pilgrims Affairs Office of Ghana, held on 21st August, 2016 at 2.00pm at the Hajj Village, Kotoka International Airport, Accra.

44 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, 1997, p.95.

context".[45] Giving that the Muslim has insatiable passion for Hajj which has peace seeking values, this Islamic pillar can provide an immense avenue for peacebuilding in Ghana.

4.3.4 Hajj Preparatory Concerns for Ghanaian Muslims

As mentioned earlier, one of the objectives of this study is to explore peacebuilding avenues in Hajj especially in the preparatory stage before the main rituals in Makkah in the Kingdom of Saudi Arabia. Hajj begins with comprehensive preparation and planning by the individual Muslim who intends to embark on the spiritual journey. This pre-Hajj preparation includes making the intention (*niyyah*) to perform Hajj; taking tutorials about the essence of Hajj and how it is performed; doing health check to ensure physical fitness for the tasks of Hajj; mobilization of the required fund for the journey; the acquisition of visa; asking for forgiveness from those wronged in the past; and reconciling with people not in good terms with among others. Undoubtedly, an impactful Hajj will largely depend on how good the pre-Hajj preparation is organized. In view of this, the study sought to find out the preparatory concerns (priorities) for Muslims in Ghana who seek to embark on Hajj. This question was posed to both Muslims and non-Muslims alike since the Ghanaian society is an integrated society whereby Muslims and non-Muslims mostly live together in the same communities. The objective for this question was to find out which of the essentials of Hajj preparatory variables were prioritized by Muslims in Ghana. Six variables provided for selection on the questionnaire were: knowledge about Hajj; health check; financial capability; asking for forgiveness from those wronged in the past; reconciling with people perceived as enemies; and all the above. Each of the 250 respondents made up one hundred and twenty-five (125) Muslims and one hundred and twenty-five (125) non-Muslims was asked to select one single variable for an answer. The table and the pictorial diagram below sum up the result of the

[45] Ibid, p.97.

analysis to the question on Hajj preparatory concerns (priorities) for Muslims in Ghana:

Table 3:

Code 3: In your understanding of Hajj organisation in Ghana, what do you think are the preparatory concerns for Ghanaian Muslims before departing for Hajj in Saudi Arabia?

Hajj Preparatory Essentials	Frequency	Per cent	Valid Per cent	Cumulative Per cent
Knowledge about Hajj	22	17.6	17.6	17.6
Health check	10	8.0	8.0	25.6
Financial capability	29	23.2	23.2	48.8
Asking for forgiveness from those wrong in the past	13	10.4	10.4	59.2
Reconciling with people	8	6.4	6.4	65.6
All of the above	43	34.4	34.4	100.0
Total	125	100.0	100.0	

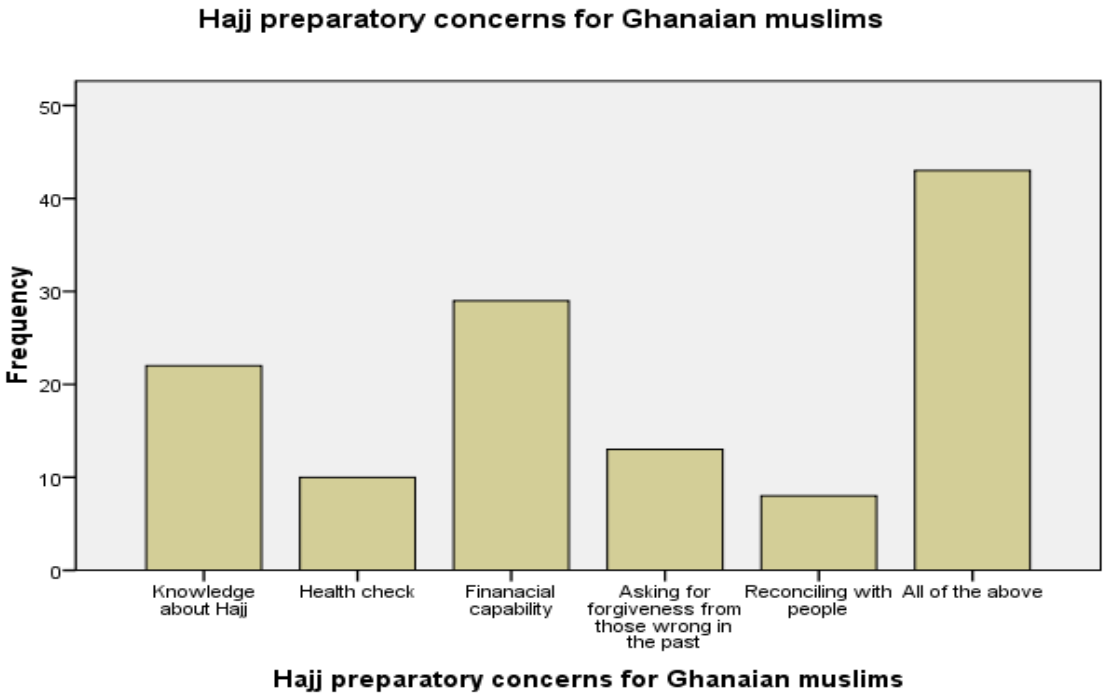
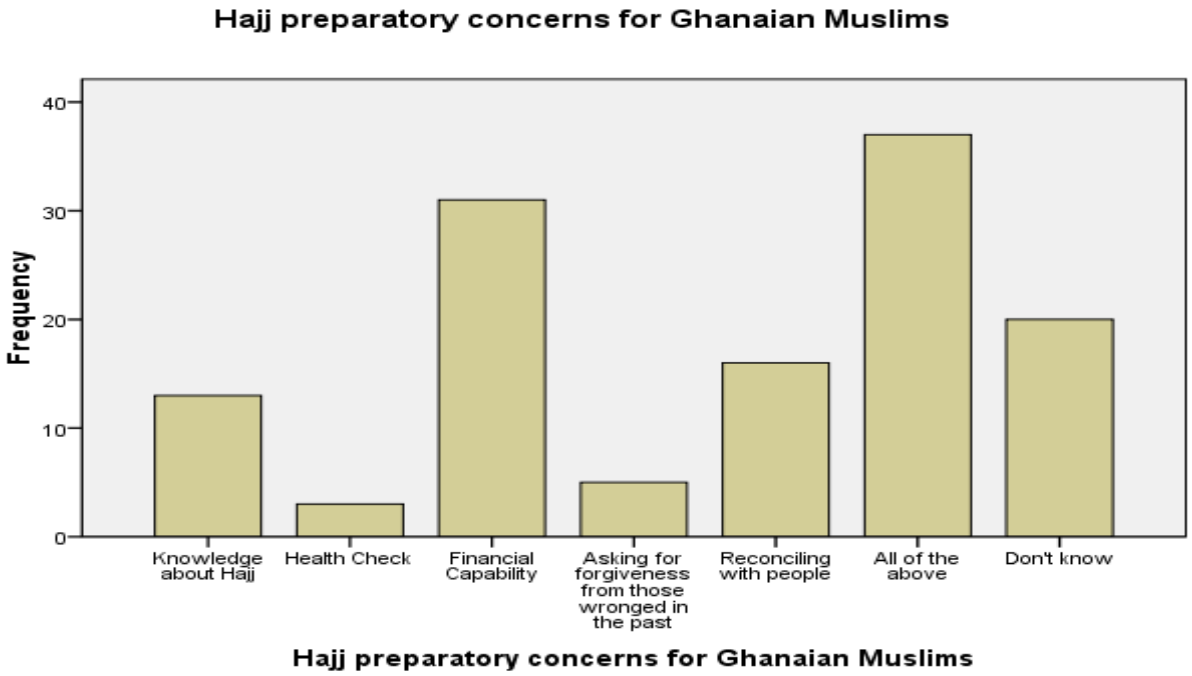


Table 4:

Code 3: In your understanding of Hajj organisation in Ghana, what do you think are the preparatory concerns for Ghanaian Muslims before departing for Hajj in Saudi Arabia?

Non-Muslim Respondents

Hajj Preparatory Essentials	Frequency	Percent	Valid Percent	Cumulative Percent
Knowledge about Hajj	13	10.4	10.4	10.4
Health Check	3	2.4	2.4	12.8
Financial Capability	31	24.8	24.8	37.6
Asking for forgiveness from those wronged in the past	5	4.0	4.0	41.6
Reconciling with people	16	12.8	12.8	54.4
All of the above	37	29.6	29.6	84.0
Don't know	20	16.0	16.0	100.0
Total	125	100.0	100.0	



A careful look at the above tables and their correspondent diagrams reveals that only 34.4 % of Muslim respondents think that all of the listed variables in the code are Hajj preparatory

priorities for Muslims in Ghana. Interestingly, the perception of Non-Muslims on Hajj preparatory concerns for Muslims in Ghana is not far-removed from that of the Muslim respondents. About 30 per cent of Non-Muslim respondents think that all of the listed variables of the code are Hajj preparatory concerns. Again, even if one comparatively looks at some of the individual variables, the same close results are recorded for Muslims and non-Muslims. For example, 23.2% and 24.8% of Muslims and non-Muslims respectively think that financial capability is the single most important Hajj preparatory concern for Muslims in Ghana who intend to perform Hajj.

There could be many reasons accounting for the close understanding of Hajj preparations among Muslims and non-Muslims in Ghana. One of such reasons which could be assigned to this close score is that because the Ghanaian society is an interactive, open and integrated one, the non-Muslims are relatively aware of the concerns of Muslims including their religious priorities. Needless to reiterate, that Ghana is both cosmopolitan and pluralistic country whereby all citizens ethnically and religiously live together in the same community. Most Rev. Matthew Gyamfi, a Catholic Bishop put this aptly when he rightly stated:

> "Moslems and Christians have tolerated each other and have lived peacefully in our communities and in our schools for many years. Christians go to Islamic schools at all levels just as Muslims go to Christian schools."[46]

In this regard, it is interesting to note for example that in some communities such as Nima and Madina (in the Greater Accra region) where Muslims are the predominant religious groups, one will find many highly visible churches which are very prominent as the mosques

[46] Most Rev. Matthew Gyamfi, *Exercising Religious Freedom in Pluralistic Society: A Christian Perspective*, a paper delivered at National Stakeholders Forum on Religious Tolerance and Freedom in Ghana, 2015, p. 17.

in these communities and vice versa. Such is how Muslims and non-Muslims interact at the societal level. In terms of peacebuilding, this could be a great facilitator for positive relationships between Muslims and non-Muslims once there is respect for each other's religious beliefs and practices. But what is crucial from this result is that Ghanaian Muslims who are preparing for Hajj place much emphasis on material preparations such as finances; rather than the spiritual preparations required for Hajj which is primarily a spiritual endeavour. It is particularly revealing from the above data that the concepts of forgiveness and reconciliation seem not to be core considerations for potential pilgrims in spite of the fact that forgiveness and reconciliation are key concepts for Hajj. In a hadith, Prophet Muhammad (pbh) is reported to have prayed for pilgrims when he said:

> "O Allah forgive the pilgrim and anyone the pilgrim asks forgiveness for".[47]

This hadith pre-positions forgiveness as one of the key goals to be attained at Hajj. What this means is that forgiveness must be factored into preparatory processes for Hajj. It is in this regard that the Islamic theologian al-Dahlawi asserts that:

> "Even though hajj is a common journey and a hard work, it is not complete until there is effort on the part of souls (human beings) to connect directly and purely to God with the goal of seeking forgiveness from sins committed before arriving at the house of faith (the Ka'bah and its vicinity)".[48]

Ghanaian local scholars such as Sheikh Armiyawo Shaibu[49] and Hajia Fatimatu Sulemanu[50]

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47 A *hadith* narrated and reported by Abu Hurairah and recorded in Ibn Khazeemah's *Sahih* no. 2516. Also, see *Al-Hakim* no. 1612.

48 Ahmad Abdur-Rahim Al-Dahlawi, *Hujjatullahi al-baligah (The Clear* Evidence of God), Dar Al-Kutub Al-Hadithah, 1990, p.159.

49 Sheikh Armiyawo Shaibu is a renowned Muslim Scholar in Ghana who is also the Regional Manager of Islamic Education Unit, Greater Accra, Ghana. He also presents a popular Islamic Programme dubbed "Islamic Insight" on Metro TV-Ghana.

50 Fatimatu N. Suleimanu is a Lecturer in Islamic Studies at the University of Ghana, Legon, Accra. She is also a Former National Vice President of the Federation of Muslim Women's Associations in Ghana (FOMWAG).

appear to agree with Al-Dahlawi's assertion on the primacy of forgiveness in Hajj and opine that seeking for Allah's forgiveness during Hajj calls for conscious effort on the part of the pilgrim to seek forgiveness and reconciliation with fellow human beings since one cannot seek forgiveness from Allah when he or she is in conflict with others in society.[51] For Sheikh Shaibu, a prospective Hajj pilgrim ought to engage in forgiveness and reconciliation with those the pilgrim is not in good terms with. He says:

> "That is why in that state, before you go on Hajj, you need not to harbour malice, hate and hurt in your mind. And to be able to do so and live that experience, you should be able to forgive those you left behind. You need to reconcile. Moving and going along with that means you carry along the baggage; the baggage of humanness, your own human weakness as in dislike, hate, hurt and all the negative attributes which we describe as the elements of lower self. Things you should shed off those elements, hate, hurt, envy, greed, selfishness, egoism, and all those things."[52]

However, in line with the views expressed above by Armiyawo Shaibu; and in contrast to the low responses on forgiveness and reconciliation as Hajj preparatory concerns for prospective pilgrims, ninety percent (90 %) of the Pilgrims interviewed at the Al-Balad Hajj Agency 2016 Hajj Seminar at Kumasi see forgiveness and reconciliation among pilgrims and those they are in conflict with as a key Hajj preparatory demand.[53] They believe that their ultimate goal for going on Hajj was to ask for Allah's forgiveness; and believe that their sins will be forgiven if they forgive those who have offended them or ask for forgiveness from those they

[51] Interviews with Fatimatu N. Sulemana and Armiyawo Shaibu on 23/02/2016 and 02/03/2016 respectively in Accra.
[52] Interview with Armiyawo Shaibu on 02/03/2016 in Accra.
[53] Interviews with Hajj Pilgrims in Kumasi on 06/08/2016.

have offended and to reconcile with them.[54] These views from the Pilgrims suggest that the value of forgiveness is considered during Hajj preparations in Ghana. On the question whether they (the Prospective pilgrims) intended to ask for forgiveness from those they have wronged, the following are the comments of Hajj pilgrims interviewed in Accra and Kumasi:

> "Of course, you must (ask for forgiveness before leaving for Hajj). As a Muslim, you have to ask for forgiveness before going for hajj because you wouldn't know whether you'll be coming back or not. So it is always good. It is not only when you are going to hajj that you seek for forgiveness. Anytime you feel like you have wronged someone or you have done something against someone, it is good to seek for forgiveness each and every day because you don't know whether you are going to live unto the next moment. So, as a Muslim, every time it is compulsory for you to seek for forgiveness from those you've wronged. But then, if you are embarking on hajj, you are going to travel, you are going outside your country, it involves a lot, there are so many things that you might encounter, so it is compulsory for you to seek for forgiveness from those you have wronged".[55]
>
> "Yes, I will ask for forgiveness from those I have wronged. And wrong is of two types, either against Allah or against humans. And so, indeed if you leave for Hajj and you are expected to come back without any sin that is in relation to what or in terms of the rights Allah SWT has on you, but when it comes to human beings,

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[54] Ibid.

[55] Interview with a Hajj Pilgrim in Accra on 15/08/2016.

definitely I should seek for forgiveness before leaving In Shaa Allah."[56]

"Of course, if I know that I have wronged someone and I am going to embark on hajj, I have to ask for forgiveness and also when someone have wronged me, I need to forgive the person before I go on Hajj, because, Almighty God is not going to accept my hajj except I forgive, because I am going to ask Him for forgiveness. If I know I am a wrong doer and someone too has wronged me, Almighty Allah would forgive me when I also forgive the person"[57]

"Yes, Not only hajj, as a Muslim, you must always try to ask for forgiveness from people that you have wronged and so, going to hajj I must go and ask for forgiveness from family and anybody I know in community that I have wronged before I leave".[58]

"Yes, it is important I do so, because I am going to ask for forgiveness from Allah. And before I do that I have to make sure that, I have to settle my differences with anybody here before I leave" [59]

These views from Ghanaian pilgrims indicate how the concept of forgiveness and reconciliation is attached to the performance of Hajj in Ghana. Again, it is clear from the above comments by pilgrims that there is a link between seeking forgiveness from God and asking for forgiveness from those who have been wronged. This linkage is important because

56 Ibid.
57 Ibid.
58 Ibid.
59 Ibid.

it can promote the pursuit of social peace and harmony if practised by Muslims even after the performance of Hajj.

On the question of whether the pilgrims were willing to forgive those who have offended them as they sought forgiveness from others within their families and neighbours all of the interviewees answered in the affirmative. The following are some of the responses of those interviewed at the Hajj Village:

> "Yes, I am ready to forgive those who wronged me, even if I was not embarking on hajj. I am aware that one of Prophet Mohammed (pbuh) companions was given paradise while he was alive because of this attitude. Any time that he is going to bed he had to forgive those who had wronged him. So I also happen to be one of such, I am also emulating that Sahabah (the companions of the Prophet) so that may be I'll also get that mercy that God has given him. So am ready to forgive all those who have wronged me".[60]
>
> "Definitely, because, if you are not ready to forgive people who have wronged you, how do you expect people to forgive you? So definitely you have to start that good initiative so that others too would do the same to you".[61]
>
> "Yes, I am ever ready to forgive whoever has wronged me. So far as you confess that what you did to me is wrong, I am ready to also forgive you, because Allah (SWT) is the most forgiven and we as human beings we always commit sins against Allah (SWT) and we

[60] Interview with Pilgrims at Hajj Village, Accra on 15th August, 2016.
[61] Ibid.

keep on seeking forgiveness from Allah (SWT). Allah (SWT) is most forgiving and we want our sins to be forgiven, so, if you want your sins to be forgiven, then it means you have to also forgive. Since you commit sins day in and day out and Allah SWT is ready to forgive you, it is also very good for you to have a forgiving mind".[62]

"Yes, if I expect someone to forgive me then I should forgive someone. In forgiveness, when you forgive someone it even draws to you a reward from Allah (SWT), so indeed, I need that reward so I am ready to forgive".[63]

"Yes, I am not perfect, so if someone wronged me and he comes to ask for forgiveness, I will forgive him without thinking twice because Hajj calls for absolutely peace and clean heart".[64]

"Yes, I will forgive, so that Allah will also forgive me. It will not even make sense to me that I will not forgive anyone yet I will be willing that Allah will forgive me my sin".[65]

The views expressed in the above-quoted responses from pilgrims show that Muslims in Ghana are conscious of the efficacy of forgiveness in ensuring spiritual and physical peace in society. The views resonate with the assertion of the Islamic theologian Sayyid Qutb that Muslim relations must be friendly, compassionate and co-operative for mutual peace and security; [66] and that is what the value of forgiveness is capable of doing. Therefore, if Muslims are able to translate this understanding of value of forgiveness into reality as a social

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62 Interview with pilgrims at Hajj Village in Accra on 15th August, 2016.
63 Ibid.
64 Ibid.
65 Ibid.

capital gained from Hajj, then at least Muslim communities will witness that social serenity which radiates peace to all.

Even though it can be taken for granted that forgiveness naturally brings about reconciliation which creates peace in society as Stephen Pope contends,[67] certain acts of forgiveness hinge on restoration of justice denied in the past. For example, if someone's property is taken unjustly away from him or her, he or she might forgive the perpetrator on condition that such property has to be returned. This is what Jennifer Llewellyn and Daniel Philpott refer to as "restorative justice".[68] In view of the above, Pilgrims interviewed were asked if they would forgive people who have offended them conditionally. This was done in order not to be oblivious to the reality that some acts of forgiveness hinge on righting the wrongs committed in the past. The following are some of the responses from Pilgrims when they were asked whether they had conditions for people seeking forgiveness from them:

> "Sometimes it differ, if the wrong doing need some conditions before I forgive, then I'll say yes because when you look at the conditions in asking for forgiveness from Allah there are some conditions attached to them. So, if that also is one that God almighty our creator has put down for a condition of him forgiving. I think if the wrong doing is a little bit bigger then I'll try to look to see if the person is showing remorse or if the person is ready not to do that again. So, I think, I'll forgive. I think the answer is yes, I'll try to look at the conditions before. The conditions are, the person, is he asking for forgiveness? If

66 Sayed Qutb, *Islam and Universal Peace*, American Trust Publications, 1977, p. 45.

67 Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective, in J.J Llewellyn and D. Philpott (eds.) *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, p.178.

68 See Jennifer J.Llewellyn and Daniel Philpott, *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, p.3.

yes, then I think that would be my condition and I will forgive the person."[69]

"Basically, like I said, it might be mainly the attitude they come with, their disposition, if they genuinely show remorse that they regret their actions. We are human beings, we all offend each other one way or the other, in the sight of Allah we are always committing sins and we are asking Allah to forgive us. So, if you are asking Allah to forgive you, why won't you forgive your fellow human being? So, that would not be too difficult to do"[70]

"Definitely if you say you are going to condition your reason for forgiveness, then, people too would have conditions to forgive you and that would be a very complicated issue. So it is better you drop all conditions and forgive, so that Allah also would forgive you."[71]

"No, I don't think I have any condition in order to forgive someone. I don't think I'll be asking someone for some conditions before I'll be able to forgive but for Allah SWT, when you commit a sin and you want to repent there are conditions of accepting in tawba. In Islam when you do something against Allah SWT, when you are committing a sin and you want to repent from that sin, there are certain conditions that you must fulfil before your repentance is accepted. One of them is to approach from the sin you are committing, to make an intention that you would never return to that

69 Interview with pilgrims at Hajj Village in Accra on 15th August, 2016.
70 Ibid.
71 Ibid.

> sin and also if someone has got an entitlement with you, it is not your property, you have to send them back to the owners. There are four conditions you need to settle, that Tawba between you and Allah SWT if you do something against Allah and you want to repent. But for human beings if someone comes for forgiveness, unless maybe have got something with him, for instance, he is keeping my property and due to that have got some misunderstanding with him. So, I would tell him that okay, before I forgive you, you have to return my property to me. I can give him such condition. But if it has nothing to do with that, I don't think I'll have any condition to give before I can forgive him".[72]

These comments from the Pilgrims suggest that Muslims in Ghana understand the concept of restorative justice as a right that can be exercised by the one who has been asked to forgive. In fact restorative justice is a religious duty upon Muslims which is intended to engender social justice that ensures acrimony-free and trust-worthy society which engenders peace and harmony. Indeed, the concept of restorative justice can be associated with the Qur'ānic verse that enjoins Muslims to return trusts to their rightful owners. The verse states:

> "God commands you to return trusts to their rightful owners and, if you judge between men, that ye judge with justice. Truly, excellent is the instruction God gives you. Verily God is Hearing, Seeing"[73]

Even though most exegetes of the Qur'ānassociate the immediate purpose of the revelation of

[72] Interview with Pilgrims at the Hajj Village in Accra on 15th August, 2016.
[73] The holy Qur'ānChapter 4 verse 58.

this verse to the keys to the Ka'bah,[74] the general import of the verse can be extended to cover giving back to people their properties and any other rights that have been taken away from them. The thrust of the injunction is that Muslims ought to be trust-worthy, return properties in their possessions to their rightful owners, and uphold justice in all their dealings with fellow human beings, Muslims and non-Muslims alike. Obviously, such practices will promote peacebuilding among humanity. And this can be situated in the forgiveness that comes along with the performance of Hajj.

Again, the inherent reconciliation power of Hajj through the act of forgiveness during Hajj preparation is echoed by Rabiatu Ammah when she said:

> "Hajj must teach reconciliation, how to reconcile with yourself, your neighbours because you are praying to reconcile with Allah to forgive you. If you cannot reconcile with your neighbour how can you expect Allah to be at peace with you?"[75]

With conscious consideration given to forgiveness and reconciliation in the performance of Hajj and the passion with which Muslims in Ghana attach to the annual ritual, Hajj can becomes a great avenue for peacebuilding in Ghana, particularly among Muslims. However, the other variables in the data (the table above) such as knowledge about Hajj; health check; and financial capability are equally important during Hajj preparations.

4.4 HAJJ VALUES AND PEACEBUILDING

Peacebuilding experts have always recognised the efficacy of religious values such as forgiveness and reconciliation in negotiating for lasting peace in communities. These values

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74 See Seyyed Hossein Nasr, *The Study Quran: A New Translation and Commentary*, HarperCollins, 2015, pp. 218-9, comm. 58. Also, see Imam Jalāl-ud-Dīn Al-Mahaly and Imam Jalāl-ud-Dān As-Soyuty, *Tafsīr Al-Jalālayn* (translated by Muhammad Anīs Gād Khalil), Dar Al-Manarah, 2010, p. 283.

75 Interview with Rabiatu Ammah on 23/02/2016 in Accra. Dr Rabiatu Ammah is a Senior Lecturer in Islamic Studies at the University of Ghana, Legon, Accra. Also, she was the Vice-Chairperson of Ghana Hajj Board for Hajj seasons 2006 and 2007.

are not only employed as key tools for building peace after the eruption of conflict, but also experts and community leaders draw on them to pre-empt conflicts and tensions.[76] In view of the above, this segment of the chapter explores the potentials of values such as forgiveness, reconciliation, communal cohesion and tolerance in Hajj preparations and performance in the context of promoting peace and harmony in the Ghanaian society. In this regard, this part of the chapter engages in analysis on the views of the main 250 questionnaire respondents on the relationship between Hajj and forgiveness, reconciliation, communal cohesion and tolerance.

4.4.1 Hajj and Forgiveness

One of the values identified by contemporary peacebuilding scholars and experts as having an immutable impact on peace in communities is forgiveness. For instance, Stephen Pope is of the view that forgiveness has profound implication for quality of life within and between communities.[77] This is because the quality of life within and between communities is contingent on the kind of relationship (good or bad) that exists among the people.[78] It therefore goes without saying that, if people do not harbour any ill-feeling against each other because they forgive when they are wronged, then one will expect hearty relationships that inure to peace and peacebuilding in such communities; and the vice versa. However, the affirmative can be possible only when the concept of forgiveness is appreciated within a cultural or religious setting.

As indicated in chapter three of the thesis, the concept of forgiveness is an imperative Islamic value for peacebuilding. The Qur'āncategorically states:

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[76] Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective. In JJ Llewellyn and D Philpott *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.174.

[77] Ibid, p.175.

[78] Ibid.

"Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful".[79]

Muhammad Asad explains that even though this verse has its immediate revelation focus, its ethical import is timeless as it links up with the Qur'ānic principle of countering evil with good.[80] Similarly, Yusuf Ali sees the act of forgiveness as a duty on every Muslim as he poses the question: "If Allah forgives us, who are we to refuse forgiveness to our fellows?".[81] Undoubtedly, the concept of forgiveness becomes even more apparent in the performance of Hajj since the ultimate goal of performance of the ritual is to seek for Allah's forgiveness.[82] Indeed, the main theme on the mind of a pilgrim is the seeking of forgiveness from Allah so as to become a born again with a fresh sheet (Hajj al-mabrur).[83] It can therefore be said that there is a close link between Hajj and the act of forgiveness. Indeed, the act of seeking forgiveness from Allah during Hajj is expected to have introspective effect on the individual doing the act (the pilgrim). Moreover, the Yusuf Ali question: "If Allah forgives us, who are we to refuse forgiveness to our fellows?" ought to hold for every pilgrim seeking a successful Hajj. Therefore, seeking forgiveness is an essential voluntary demand of Hajj.

In this study however, the focus is on whether pilgrims and the general public are aware that forgiveness is a key value in Hajj as a ritual; and whether this value can have introspective effect on pilgrims which can be used to promote peace communities where these pilgrims live. In the questionnaire, the researcher sought to explore the extent of awareness of the

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79 The Holy Qur'ān chapter 24 verse 22.

80 Mohammed Asad, *The Message of the Qur'an,* Vol. 2, The Book Foundation, 2003, Comm. 27, p.599.

81 Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*, (11th Edition), Amana Publications, 2008, Comm. 2974, p.870.

82 A hadith narrated by Abu Hurairah states that the Holy Prophet (pbuh) used to pray that : " O Allah forgive the pilgrim and whoever he asks forgiveness for". See Ibn Kha eemah's Sahih, Hadith no. 2516. Also, see Al-Hakim No. 1612.

83 In a popular hadith the Holy Prophet (pbuh) has said: "Whoever performs Hajj for the sake of Allah and therein abstains from obscene acts, wickedness and sins, he returns so purified from sins as if he has been reborn by his mother". See Sahih Bukhari No. 1521 (as numbered in Fathul Baari) and Sahih Muslim No. 1350.

respondents about the relationship between Hajj and the act of forgiveness. And this was done to confirm the potency of the value of forgiveness in the context of Hajj as a tool for peacebuilding especially in the Ghanaian society. Tables 5 and 6 below with correspondent diagrams are the summary analysis of code 2 of the questionnaire distributed to 250 respondents made up 125 Muslims in Ghana and 125 non-Muslims in Ghana. The tables and correspondent diagrams below show the views of Ghanaians, Muslims and non-Muslim alike, on the relationship between Hajj and forgiveness:

Table 5:
Code2:Do you think that Muslims in Ghana relate Hajj to forgiveness, reconciliation and rebirth?
(Muslim Respondents)

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	117	93.6	93.6	93.6
No	4	3.2	3.2	96.8
Don't know	4	3.2	3.2	100.0
Total	125	100.0	100.0	

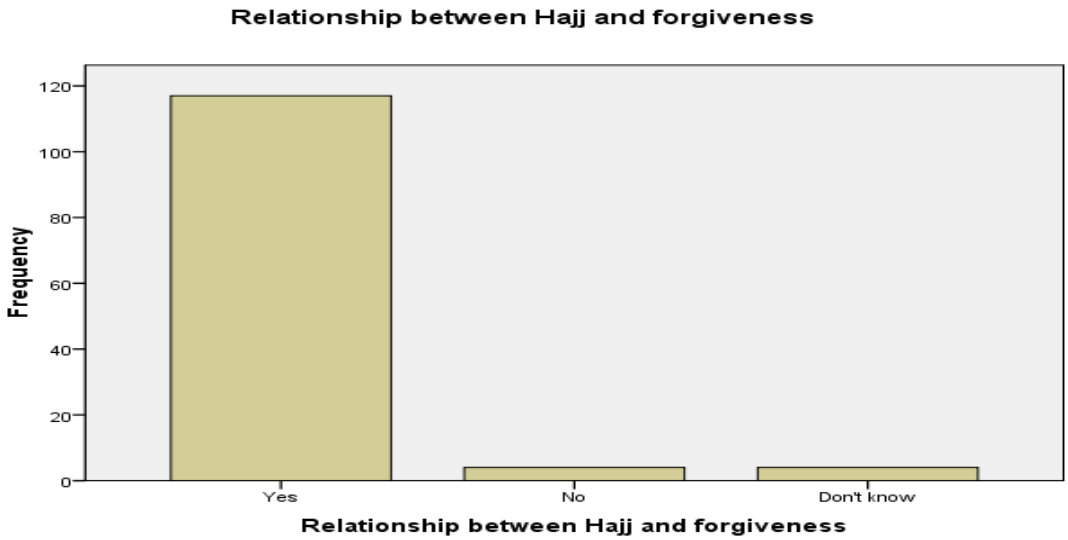
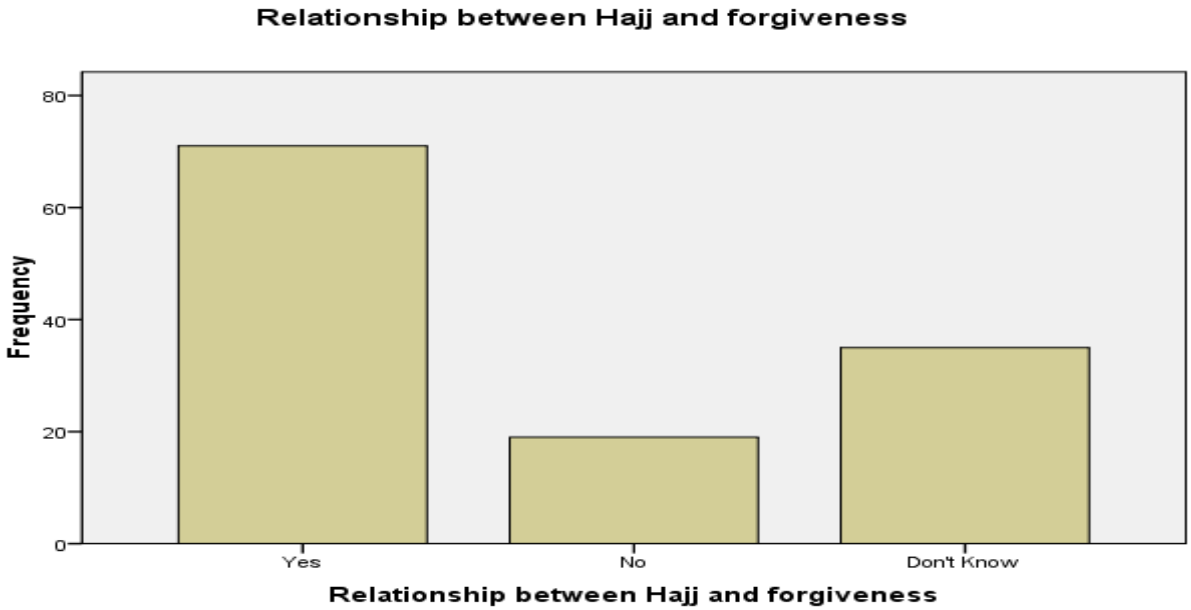


Table 6:

Code 2: Do you think that Muslims in Ghana relate Hajj to forgiveness, reconciliation and rebirth?

(Non-Muslim Respondents)

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	71	56.8	56.8	56.8
No	19	15.2	15.2	72.0
Don't Know	35	28.0	28.0	100.0
Total	125	100.0	100.0	



It can be seen from the above tables that Muslims in Ghana understand that there is a relationship between Hajj and the act of forgiveness as 93.6 percent of Muslim respondents relate Hajj to forgiveness. Also, over half of non-Muslim respondents hold the view that Hajj holds a value of forgiveness as 56.8 percent responded "yes" to the question of whether they see any relationship between Hajj and forgiveness. This understanding of Hajj from both Muslims and non-Muslims in Ghana can be used to leverage the efforts towards deepening the relative peace in Ghana, particularly from the corner of the Muslim community.

Additionally, it is significant that all the 10 randomly sampled prospective pilgrims interviewed at the Al-Balad pre-Hajj orientation for pilgrims in Kumasi (Ghana's second biggest city) linked Hajj to forgiveness. As the interview analysis indicates, 100 percent of the pilgrim respondents were of the view that one cannot perform Hajj without seeking forgiveness from those he or she has wronged in the past. One of pilgrims interviewed on the essence of seeking forgiveness for the Ghanaian pilgrim said:

> "For us in Ghana, it is a common practice for one who intends to go on Hajj to start asking for forgiveness from those he or she has

> wronged in the past. And sometimes, you have to ask those you have not wronged to pardon you for any omissions and commissions and wish you well."[84]

One common denominator among Hajj pilgrims interviewed in Kumasi is that they all agree that any Muslim who is embarking on Hajj should ask for forgiveness from those he or she has offended in the past before setting off to Hajj. Indeed, ten (10) out of ten (10) of the Kumasi interviewees viewed forgiveness as a key objective of the Hajj ritual; and that this forgiveness must begin from the Pilgrim's home.[85] This understanding that there is a link between Hajj and forgiveness has also been echoed by many Muslim scholars in Ghana. For example, Fatimatu Sulemanu, reckons forgiveness as a key Hajj teaching that ought to leverage a peaceful relationship between those who have performed Hajj and their neighbours, Muslims and non-Muslim alike.[86] Sulemanu concludes that forgiveness is the central object of Hajj and that object has a great potential to remit peace in communities where Muslims live if pilgrims are constantly reminded of it adding that:

> "Humility is a lesson you learn from hajj and anybody who is humble is prepared to forgive and be forgiven. When you are humble you are prepared to forgive others and your humility will make you appreciate that fact because the person who has wronged you and you are humble enough to forgive the person. It is in the same way that when you wrong that person, that person will also be humble enough to forgive you. If during Hajj you cannot slap. You cannot even kill an

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84 Interviews with Hajj Pilgrims in Kumasi on 06/08/2016.
85 Ibid
86 Interview with Hajia Fatimatu N. Sulemanu on 23rd February,2016 in Accra.

animal, you cannot cut a branch, it means God is instilling in you self-restrain and how to live peacefully with yourself, with your God and even with your environment...".[87]

Similarly, an analysis of responses from a group of Muslim Pilgrims in Accra suggests that Muslims in Ghana believe that the real meaning and practice of forgiveness is put to play during Hajj. The intention for Hajj immediately brings to mind one's readiness to repent from wrong doings; and to ask for forgiveness from God and those he or she has wronged in this life. Undoubtedly, the readiness of the prospective pilgrim to turn a new leave is a key essence of Hajj; and that demands a request for forgiveness. In this sense, Abu-Nimer and Nasser argue that Islam considers repentance as a key element of the quest for forgiveness.[88] Mahmoud Ayoub reaffirms this view and contends that repentance for sins and wrongs committed should be accompanied by request for forgiveness.[89] For Ayoub, admission of wrong and seeking to right it "may guide the human family to true world peace and prosperity".[90]

In the light of the above, this study sampled the thoughts of Muslims in Accra (Ghana) who have previously performed Hajj on their religious experiences in Hajj with regards to forgiveness. All the 10 sampled semi-structured interviews (100%) of those who have performed Hajj in Accra suggest that Hajj practically inculcates in the pilgrim value of forgiveness which should inure to the peace of society. However, in all this, the question that needs to be answered is whether all Muslims who have performed Hajj radiate peace in their

87 Ibid.

88 Mohammed Abu-Nimer and Ilham Nasser, *Forgiveness in the Arab and Islamic Contexts: Between Theology and Practice*, Journal of Religious Ethics, 41, 3:474-494, 2013, p.477.

89 Mohmoud Ayoub, Repentance in the Islamic Tradition. In A Etzioni and DE Carney (ed.) *Repentance: A Comparative Perspective*, Rowman & Littlefied, 1997, p.104.

90 Ibid, p.117.

various communities. And are pilgrims constantly reminded of the concept of forgiveness in the context of peace in their various communities during Hajj preparations? Or is the idea of forgiveness in Hajj which inures to peacebuilding intuitive?

4.4.2 Hajj, Reconciliation and Communal Cohesion

Closely related to forgiveness is the value of reconciliation and communal cohesion. Michael McCullough has argued that forgiveness engenders reconciliation because it restores broken relationships.[91] He also suggests that, restoration of relationships happens because the victim has forgiven the offender and because the offender has mended his or her evil ways.[92] In the same vein, Stephen Pope concludes that forgiveness leads to reconciliation except if it is impossible to do so due to exceptional circumstances.[93] This means that whenever one forgives, he or she reconciles with others and that engender peaceful atmosphere and cordiality. Consequently, forgiveness and reconciliation unites communities and reduces rancour and hatred.

In the light of the above established correlation between forgiveness, reconciliation and unity, the researcher asked the 250 respondents in the code 4 of the main study questionnaire whether they consider forgiveness, reconciliation and unity as key values of Hajj. Out of the 250 respondents, 125 were Muslims and the other half were non-Muslims, mostly Christians. But why should the researcher bother non-Muslims in Ghana with the issue of Hajj when the ritual is purely an Islamic activity? The reason is not far-removed. Hajj is a public activity in Ghana in both its organization and performance. In terms of Hajj organization, the government plays a central role with Hajj arrangements including the housing of the Hajj

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91 Michael E. McCullough, *Beyond Revenge: The Evolution of the Forgiveness Instinct*, Jossey-Bass, 2008, p.114.

92 Ibid.

93 Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective. In JJ Llewellyn and D Philpott *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.178.

Board and the provision of consular services to facilitate travelling documentations for the pilgrims. Also, the new status of the Muslim pilgrim is highly acknowledged in their communities by both Muslims and non-Muslims. The analysis below sums up the view of the respondents on the correlation between forgiveness, reconciliation and sense of togetherness that Hajj brings:

Table 7:
Code 4: From your understanding of Hajj, do you think that the concepts of forgiveness, reconciliation and unity among humanity must be the key virtues acquired by those who undertake the Hajj ritual?
(Muslim Respondents)

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
Yes I think so	114	91.2	91.2	91.2
No I don't think so	6	4.8	4.8	96.0
Don't know	5	4.0	4.0	100.0
Total	125	100.0	100.0	

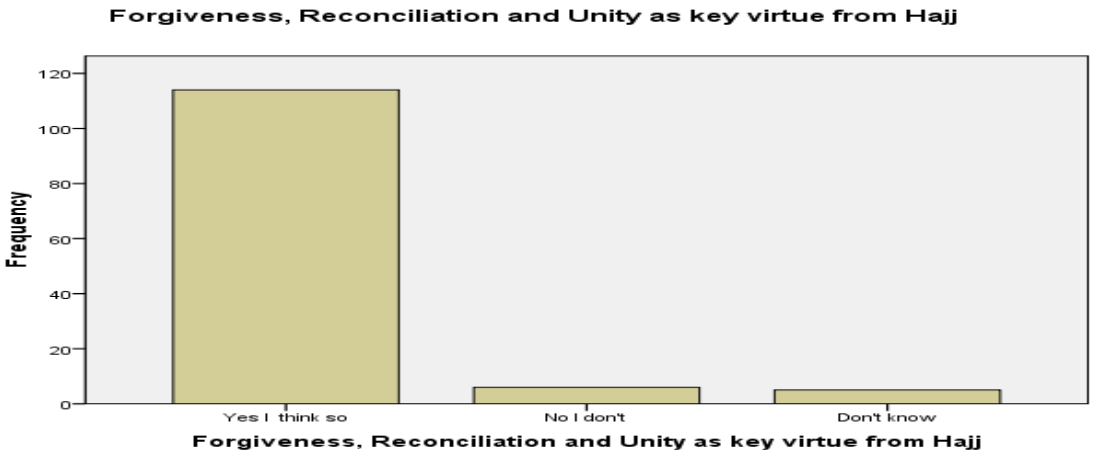
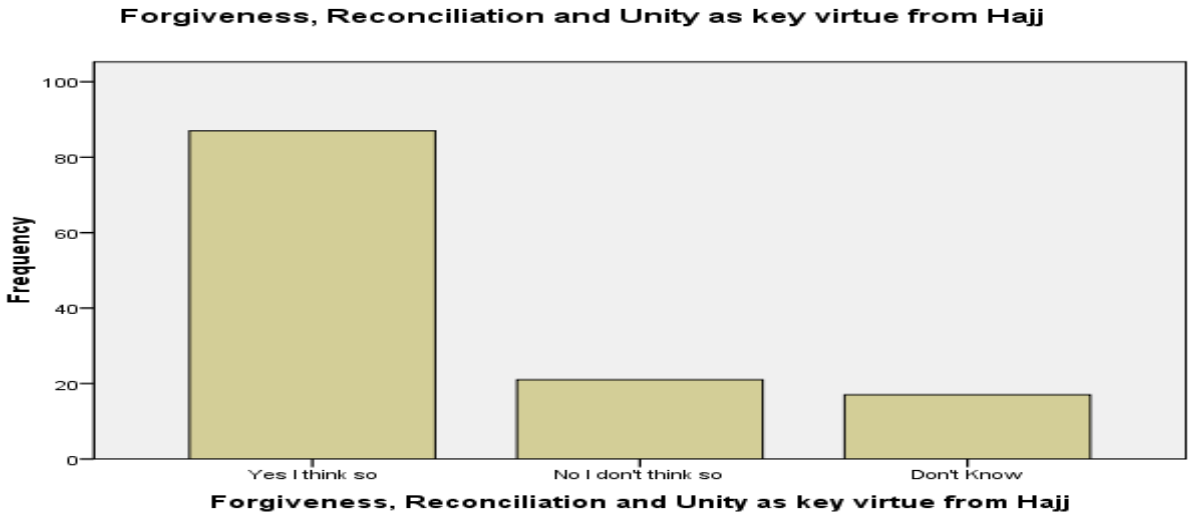


Table 8:

Code 4: From your understanding of Hajj, do you think that the concepts of forgiveness, reconciliation and unity among humanity must be the key virtues acquired by those who undertake the Hajj ritual?

Variables	Frequency	Percent	Valid Percent	Cumulative Percent
Yes I think so	87	69.6	69.6	69.6
No I don't think so	21	16.8	16.8	86.4
Don't Know	17	13.6	13.6	100.0
Total	125	100.0	100.0	



It is obvious from the tables and the diagrams above that both Muslim and non-Muslim respondents hold the view that forgiveness, reconciliation and unity are intertwined key values of Hajj. Whilst 91.2 percent of Muslim respondents think that forgiveness, reconciliation and unity are key virtues of Hajj, 69.6 percent of non-Muslim respondents equally think that hajj inculcate the virtues of forgiveness, reconciliation and unity among pilgrims. It is equally significant that 8.8 percent of Muslim respondents (those who do not think so and those who do not know) do not associate forgiveness, reconciliation and unity with Hajj.

From the discussion so far, it can be assumed that every Muslim will associate Hajj, the fifth pillar of Islam with forgiveness, reconciliation and unity. But as indicated in the above analysis, over 8 percent of Muslim respondents did not either know the values of Hajj or do not understand why Hajj promotes forgiveness, reconciliation and unity among pilgrims in particular and the society where Muslim live as a whole. In this regard, Rabiatu Ammah is of the view that there is the need for public education on the virtues of Hajj.[94] Moreover, Ammah argues in the context of the Ghanaian Muslim in particular and Muslim pilgrims in general on the need to get education on the peaceful effect of Hajj and says:

> "You (Muslim) are doing Hajj because of peace, reconciliation, renewal so you must be well-schooled in that. So I think that is the cracks of Hajj is renewal, reconciliation with Allah and how all that affect your relationship with other people - social cohesion, love and unity".[95]

The assertions on the relationship between forgiveness, reconciliation and the performance of Hajj by both pilgrims and scholars of Islam in Ghana such as Rabiatu Ammah underscores how much potential Hajj holds to Islamic peacebuilding at least in the Ghanaian Muslim environment. Since it appears that there is a consensus that forgiveness is a key consideration in Hajj preparation for the Ghanaian Muslim, and recognised by the non-Muslim counterparts as the study shows, the utilization of the value of forgiveness through a peacebuilding initiative to consolidate the existing relative peace among Muslims and non-Muslims in the country is highly discernible and is likely to yield positive impact on communal relationships. Indeed, even in liberal peacebuilding endeavours, forgiveness has been identified as a key

[94] Interview with Rabiatu Ammah on 23/02/2016
[95] Ibid.

value to be utilized to end protracted conflicts and deep-seated misgivings in society.[96] The magic of forgiveness is particularly drawn upon during truth and reconciliation processes. For example, the works of the National Reconciliation Commission set up by the Government of Ghana in 2001 utilized the concept of restorative justice and forgiveness to heal the wounds of the people of the nation sustained during military regimes in the political history of the country.[97] In that important national exercise, religious leaders, including Muslims and Christians were used as Commissioners and others were used for counselling victims who appeared before the commission.[98] It therefore stands to reason that the value of forgiveness that emanates from a religious experience such as Hajj can be a vital social capital for building peace among Muslims and between Muslims and non-Muslims in Ghana and other Muslim communities in the world depending on how it is utilized.

4.4.3 Ghana's Hajj Village and the promotion of peaceful Values

The preparation of Hajj in Ghana begins from homes of intended pilgrims and ends at the Hajj Village. In fact it can be said that the most crucial aspect of the Hajj preparatory points in Ghana's case is the activities at the Hajj village. It is the place where pilgrims are finally processed and put on flight for their journey to Hajj in Saudi Arabia. The village is also used as the last Hajj orientation point before the departure of pilgrims to Saudi Arabia to begin the actual rituals of Hajj. This part of the chapter four examines how the Hajj Village concept in Ghana supports the promotion of peacebuilding values in Hajj at the preparatory level. The segment discusses the history of the Hajj village, the orientation of pilgrims at the village, and how the Hajj village provides avenues for peacebuilding among Muslims in Ghana.

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96 See Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective. In JJ Llewellyn and D Philpott *Restorative Justice, Reconciliation and Peacebuilding*, Oxford University Press, 2014, p.178.

97 See Republic of Ghana, *National Reconciliation Commission Act* (Act/611), 2002, Section 3:1.

98 See NRC Final Report, 2004.

4.4.3.1 Brief History of the Ghana Hajj Village

The Hajj village is a concept which was developed by the former President of Ghana, Mr. John Dramani Mahama.[99] The original idea is to create a village where prospective pilgrims can access preparatory services including Hajj orientation and documentation before their departure to Saudi Arabia for the annual Muslim pilgrimage.[100] The village was also to serve as administrative headquarters and information centre for Hajj organisation in Ghana.[101]

However, the current situation at the Hajj village does not fully fulfil the purpose for which it was established. The village does not have the facilities to accommodate prospective pilgrims for residential Hajj orientation before their departure to Saudi Arabia.[102] Rather; the current Hajj village accommodates the Pilgrim Affairs Office and has pavilions for daily orientation for prospective pilgrims between 3-6 hours before their departure.[103] The pilgrims are organised in batches and according to agencies under which they registered and paid to perform Hajj.[104] However, there were pilgrims who paid directly to the Pilgrim Affairs Office and therefore they were organised into a separate group under the direct control and supervision of the Pilgrims Office.[105]

4.4.3.2 Pilgrim Orientation at the Hajj Village

As indicated above, Hajj orientation at the Hajj village is done hours before departure on batch by batch basis. This is a daily affair for the two-week departure schedule for pilgrims who have their names on flight manifest to Saudi Arabia. Every batch scheduled to travel is given time to report at the Hajj village for special orientation on Hajj before the actual

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99 Interview with Mohammadu Osumanu Alidu, the Administrative Secretary of the Ghana Hajj Board on 21st August, 2016, Accra.
100 Ibid.
101 Ibid.
102 Researcher's Participant Observation Report (Recorded between 26th August- 3rd September, 2016)
103 Ibid.
104 Ibid.
105 Interview with Mohammadu Osumanu Alidu, the Administrative Secretary of the Hajj Board of Ghana on 21st August, 2016, Accra.

departure time. On the average, a single Hajj travelling batch was made up of five hundred (500) prospective pilgrims made up of both male and female. During the 2016 Hajj season, the Ghana Pilgrims Office organised twelve (12) flights.[106] The first ten flights were made of five hundred (500) pilgrims each, while the last two flights were made of three hundred and fifteen (315) pilgrims each. In terms of the pre-departure orientation of pilgrims at the Hajj village, prominent Islamic scholars known in the Ghanaian locale were brought as resource persons to interact with pilgrims.[107]

The orientation is basically focused on teaching pilgrims how to perform Hajj according to the teachings of the Qur'ān and practices of the holy Prophet (pbuh).[108] The scholars also stressed on the attitude of the pilgrim before, during and after Hajj.[109] However, the key themes that ran through all the pre-departure orientation sessions were the concepts of forgiveness and peace before, during and after the Hajj ritual.[110] Speaker after speaker, the scholars related a good Hajj to the attainment of the status of rebirth which according to the scholars is premised on one's commitment towards forgiveness, sincere repentance to Almighty Allah and attainment of peace between the pilgrim on one hand, and once Creator (Allah) and fellow human beings on the other hand.[111] The scholars' largely drew on two Islamic texts, one from the Qur'ān and the other is a popular hadith relating to the ultimate objective of Hajj (to reborn). The Qur'ānic verse frequently utilized by the resource persons at the pre-departure orientation states:

> "The pilgrimage shall take place in the months appointed for it. And whoever undertakes the pilgrimage in those months shall, while on

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106 Ibid.
107 Researcher's Participant Observation Report (Recorded between 26th August- 3rd September, 2016).
108 Researcher's Participant Observation Report (Recorded between 26th August-3rd September, 2016).
109 Ibid.
110 Ibid.
111 Ibid.

> pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do, Allah is aware of it. And make provision for yourselves, but verily, the best of all provisions is *At-Taqwa* (piety, God-consciousness). So fear Me, O men of understanding".[112]

The other popular text utilized extensively by the scholars during the pre-departure orientation is a hadith which states:

> "Whoever performs Hajj for the sake of Allah and does not commit sin, nor engage in sexual intercourse, he returns from Hajj like the day his mother gave birth to him".[113]

Many Islamic Theologians and contemporary scholars consider the above-mentioned texts as providing the basis for preparation and performance of Hajj. In view of the above-stated Qur'ānic verse, al-Qurtabi for example, explains that intention for Hajj means one applying himself or herself to begin the Hajj with pre-determined inward intention to wear the Ihram[114] with clearly visible activity and to recite the Talbiya[115] which is clearly heard.[116]

In his theological reflection on this above verse, Ibrahim Salah al-Sayyid Hudhud[117] argues that to him, prohibitions in Hajj as enumerated in the above-mentioned Qur'ānic verse such as sexual intercourse, commitment of sins and engaging in dispute are meant to perfect

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112 The Holy Qur'ān Chapter 2 verse 197.

113 A Hadith compiled by al-Bukhari No.1521 as numbered in Fathu al-Bari. Also, see Sahih Muslim No. 1350.

114 Ihram is the act of entering inviolable state at the meeqaat (the entry point) whereby the Pilgrim removes his or her clothing and putting on the clothing of the inviolable state before one begins Hajj or Umrah (the lesser Hajj). See The Concise Presentation of the FIQH of the Sunnah and the Noble Book by Abdul Azeem Badawi,, International Islamic Publishing House,2007, p.335.

115 Talbiyah is the pronouncement of the text "*Labbayka Allahumma Labbayk, Labbayka laa shareeka laka labayk. innal hamda, wa ni'mata, laka wal-mulk laa shareeka lak*", meaning "Here I am at Your service O Allah! You have no partner. Here I am at Your service O Allah. Verily, all the praise, the grace belong to You, and the kingdom. You have no partner". See Fiqh us-Sunnah: Hajj and Umrah by As-Sayyid Sabiq, American Trust Publications, 1992, p.20.

116 al-Qurtabi, al-Jami'li ahkam al-Qur'ān (The Compilation of the provisions of the Qur'ān) Vol. 2, p.779.

117 Professor Ibrahim Salah al-Sayyid Hudhud is a Member of the Islamic Research Academy and the Pro Vice-Chancellor of Al-Azhar University, Cairo.

souls.[118]

4.4.3.3 The Hajj Village and Muslim peacebuilding in Ghana

The above discussion on the work and the role of the Hajj village in Ghana in relation to pre-hajj preparation indicates that it is an opportunistic avenue for Islamic peacebuilding. The Hajj village orientations if well focused and tailored, will imbibe in the Muslim the practical concept of peace and the building of peace among Muslims and their counterparts in the communities in which they live. This is because it is the last point for Hajj orientation for pilgrims just before they board flights for Hajj. At this point, pilgrims will be ready to listen attentively to the core essentials of Hajj as well as its practice in real Hajj performance which has lasting lessons and experiences for the wellbeing of all humanity of which peace is the ultimate. In its editorial captioned "Hajj: A Celebration of Peace", The Muslim World League Journal rightly states among other things that:

> "As a rich spiritual experience, Hajj has a great message and lessons for the benefit and wellbeing of man and all humanity, resulting in the spiritual and behavioural development in the life of a Muslim".[119]

For example, the values of righteousness, forgiveness, reconciliation, love and unity dominated the pre-departure orientations at the 2016 Hajj village.[120] Indeed, these values are not exclusive to Ghanaian Muslims. These are universal values known to be the ultimate benefits of Hajj of which every pilgrim is entreated to acquire during the performance of Hajj. In this regard, Ali Jumuah Mohammad Abdul-Wahab[121] has underscored the changing effect of Hajj on a genuine pilgrim who surrenders to the dictates of the annual ritual.

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118 Ibrahim Salah al-Sayyid Hudhud, 'The performance of the essentials of Hajj and its impact on the purification of the soul', in *Hajj Civilization: the legitimate purpose and the human demands*, Grand Hajj Conference, 2015, p. 94

119 See The Muslim World League Journal 2016, p.1.

120 Researcher's Participant Observation Report (Recorded between 26th August-3rd September, 2016).

121 Professor Ali Jumuah Mohammad Abdul-Wahab is a member of Senior Scholars Body of Al-Azhar Shareef of Egypt.

According to Abdul-Wahab, Hajj infects a Pilgrim with good character, good speech and distances people from backbiting, gossiping, damnation, spying, and envy which positively affects the pilgrim's dealings with the community.[122] Once the above-mentioned vices are eschewed through Hajj, then peacebuilding values such as love, compassion, unity, diversity and tolerance among others are encouraged. Therefore, an avenue like the Hajj village whereby the real values of Hajj as a pillar of Islam are purposefully instilled in the pilgrims can be an effective platform to promote peace in societies in which they live.

But what are the views of the 250 questionnaire respondents on the relevance of the Hajj village? The following table and its correspondent diagram sum up the views of respondents:

Table 9:

Code 6: Do you agree that the concept of Hajj Village and the organisation of Hajj Seminars during annual Hajj preparations in Ghana are opportune avenues to instil the concept of forgiveness, reconciliation and peaceful co-existence among Ghanaian Muslims?

(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	54	43.2	43.2	43.2
Agree	54	43.2	43.2	86.4
Strongly disagree	4	3.2	3.2	89.6
Disagree	11	8.8	8.8	98.4
Don't know	2	1.6	1.6	100.0
Total	125	100.0	100.0	

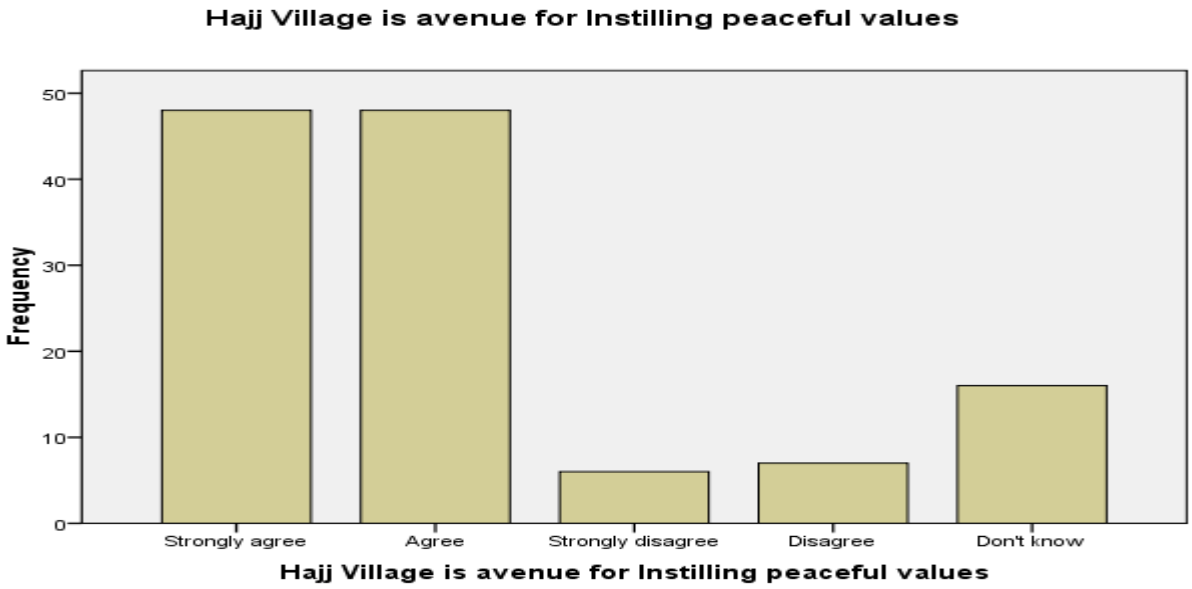
[122] Ali Jumuah Mohammad Abdul-Wahab, *Faithful intents in maximizing the rites of Hajj and Umrah and its impacts on the individual and society*, Grand Annual Hajj Conference, Saudi Ministry of Hajj, 2014, p.206.

Table 10

Code 6: Do you agree that the concept of Hajj Village and the organisation of Hajj Seminars during annual Hajj preparations in Ghana are opportune avenues to instil the concept of forgiveness, reconciliation and peaceful co-existence among Ghanaian Muslims?

(Non-Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	48	38.4	38.4	38.4
Agree	48	38.4	38.4	76.8
Strongly disagree	6	4.8	4.8	81.6
Disagree	7	5.6	5.6	87.2
Don't know	16	12.8	12.8	100.0
Total	125	100.0	100.0	



It can be seen from the above analysis that over 86 percent and about 77 percent of Muslim and non-Muslim respondents respectively think that the Hajj village is an avenue for instilling peaceful values in pilgrims. However, it is significant enough that about 37 per cent of both Muslim and non-Muslim respondents either disagree or did not know that the Hajj village holds a potential for instilling peacebuilding values in Muslims who are engaged in Hajj orientations. What this means is that Ghanaians, whether Muslims and non-Muslims believe in the power of the Hajj village or not, it is an effective forum to inculcate peace values in some segments of the Ghanaian society (the Muslim community). This view expressed by the majority of the respondents fits into one of the peacebuilding frameworks espoused by John Paul Lederach. Lederach espoused that one of the socio-economic techniques for peacebuilding is to help people, organi ations and institutions "to acquire an appreciation" for peacebuilding through their own cultural settings.[123] In view of this, Hajj

[123] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, p.88.

orientations, if well planned, will have an aggregate positive effect on communal relationships in Ghana which will pre-empt tensions both within Muslims; and between Muslim communities and their non-Muslim counterparts. However, if the Hajj village concept in Ghana will achieve this, then it must be well focused to go beyond just being a transit point for boarding flights to Saudi Arabia during Hajj operations. At the moment though, it appears that the focus of the Hajj village is just to get pilgrims ready for boarding flights chartered for Hajj as the time allocated for real Hajj orientation is woefully inadequate.[123] For an impactful Hajj orientation that is expected to imbibe peacebuilding values of Hajj in pilgrims, it will be expected that pilgrims will spend at least a number of days and not few hours at the village before their departure to Saudi Arabia.

4.5 CONCLUSION

The first section of this chapter discussed the research methodology utilized in the collection of data for this study. This included the details of the administration of questionnaire; the conduct of interviews; participant observation, the observation of critical distance during the conduct of the research; and the ethical approval procedures followed. Two Hundred and Fifty (250) respondents participated in the survey using the questionnaire whilst fifty-Three (53) persons were interviewed for the study.

The second segment of the chapter dealt with Hajj values for potential peacebuilding. The section discussed how values of Hajj may be rehearsed for peacebuilding especially in the Ghanaian Muslim community. The discussion focused on the analysis of the empirical data collected on Hajj and peacebuilding in Ghana. The discussion has revealed that Hajj holds a great potential for peacebuilding among Muslims and between Muslims and their non-Muslim neighbours in Ghana. It concludes that critical values of peacebuilding such as

[124] Researcher's Participant Observation Report (Recorded between 26th August-3rd September, 2016).

forgiveness, reconciliation, and good relationships among other peacebuilding values are inherent in the performance of Hajj. These values were attested to by Hajj pilgrims and local Islamic scholars as values that impact on pilgrims during preparations and performance of Hajj. These values can be leveraged upon through well calculated projects to engender peacebuilding among Muslims in Ghana.

Also, the analysis of the data suggests that the Hajj village concept in Ghana can inure to positive impact in society if well planned with peacebuilding focus. The village can create a peacebuilding avenue whereby performers of Hajj will become peace ambassadors in their various communities as those who perform Hajj in Ghana (Alhajis and Hajias) are highly regarded by both Muslims and non-Muslims. Hajj orientations prior to departure for the ritual in the Kingdom of Saudi Arabia have been identified as great platforms on which values of peace are inculcated in the pilgrims.

Additionally, these values are replicated during the performance of Hajj itself where forgiveness and reconciliation become the focus of every pilgrim before Allah. Therefore, there is the need for conscious emphasis on these values to pilgrims during every Hajj season with the view to use Hajj as an avenue to repair relationships and engender peace in society.

CHAPTER FIVE

MUSLIM TOLERANCE AND GHANA'S RELATIVE PEACE

5.1 INTRODUCTION

Having dealt with Islamic peace values inherent in the Islamic pillar of Hajj with particular focus on its impact on Muslims in Ghana in Chapter Four, this chapter further explores other avenues for peacebuilding by Muslims in Ghana. The chapter is segmented into three main parts and it engages in detailed analysis of the fieldwork data collected on Muslims and religious tolerance in Ghana. The first section of the chapter discusses Muslims and non-Muslim views on the variables on religious tolerance as a key to consolidate the relative peace in Ghana; Muslims in Ghana and religious tolerance; working relationship between Muslim leaders in Ghana and leaders of other religious bodies; and the contemporary relations between Muslims and non-Muslims in Ghana. This segment of the chapter also discusses how relationship between Muslims and non-Muslims affects the peace in Ghana; and the benefit of religious tolerance in the context of Ghana. This is in line with one of the key objectives of this study which is focused on exploring how Muslim religious tolerance and dialogue promote peace in Ghana. This objective of the study is explored through a critical examination of Muslim overtures towards religious tolerance and dialogue in their day-to-day dealings with non-Muslims in the secular state Ghana where religion manifest in every aspect of national life.

The second part of the chapter engages in analysis of the religious dialogue as an impetus for the promotion of peace in Ghana. The segment engages in analysis and intellectual reflections on respondents' views on the need for increased religious dialogue in Ghana with the view to consolidate the relative peace in the country. The discussion in this part of chapter focuses on intra-Muslim dialogue and inter-religious dialogue in the context of sustainable peacebuilding efforts in Ghana. In this vein, the chapter explores the role of the Muslim community to

religious tolerance and dialogue that inure to peace and peaceful co-existence in Ghana. It also critically examines the attitudes of Muslims in Ghana towards peaceful co-existence; and how non-Muslims perceive them in the context of their overtures towards peace and peacebuilding.

And the third part of the chapter engages in the analysis of data on women in religion and peacebuilding. This segment examines the critical role of women in religion towards communal peacebuilding in Ghana. Moreover, the contribution of women in improving communal relationships as a strategy for building peace is discussed. The first part of this section discusses gender concerns in peacebuilding; and the second part looks at the role of the Muslim women towards peacebuilding.

The chapter concludes with the summary of major issues raised during the analysis of the data on religious tolerance and dialogue from the perspective of Islam and Muslims in Ghana.

5.2 MUSLIMS AND RELIGIOUS TOLERANCE IN GHANA

Having looked at tolerance, pluralism and diversity in the Islamic tradition in chapter three of the thesis which dealt with the general concepts and notions of peacebuilding in Islam, this section of the chapter five now examines the empirical data collected on the culture of religious tolerance among the Muslim community in Ghana. Even though the 1992 Constitution of Ghana declares the country as a secular state,[1] the influence of religion on the lives of the people as well as the state cannot be glossed over. In fact it is a common understanding in Ghana that there is relative peace in the country because there is a relative tolerance among the diverse religious communities.[2] However, Ghana having been

[1] See the *1992 Constitution* of the Republic of Ghana Article 21, Clause 1.

[2] See the *State of the Nation Address* by President John Dramani Mahama, 2015, p.63. Also, see Haruna Zagoon-Sayeed, *A Case of Social Re-Engineering for The Ghanaian Muslim Youth* (revised edition), Augtive Inc., 2011, pp.100-103.

surrounded with deeply divided neighbouring West African countries such as Ivory Coast, Burkina Faso, Nigeria, Mali and Togo among other West African states, the peace in Ghana cannot be taken for granted. There is therefore the need to interrogate tolerance level of religious groups with the view of locating possible gaps that need to be closed in order to pre-empt any threat to the relative peace being enjoyed in the country.

In view of the above premise; and with the Muslim community in Ghana being the main unit of analysis for this research and Islam being a key public religion in the country, it is critical to examine how the concepts of tolerance, diversity and pluralism have been either promoted or undermined by the practices of Muslims in Ghana. Moreover, as Muslims live among people of different religious orientations within and without, exploring how the activities and behaviours of Muslims in Ghana are perceived by non-Muslims in the context of tolerance and peaceful co-existence is of great importance to this study. In view of this, this groupsion of the chapter engages in the analysis of data collected on Muslim role and contribution towards religious tolerance in Ghana.

5.2.1 Religious tolerance is key to a sustainable peace in Ghana

The initial analysis of the data collected on tolerance as a key to the peace in Ghana suggests that Ghanaians believe that tolerance is the key to the sustenance of the peace being enjoyed currently in the country. In fact an over-whelming majority of the respondents to the study for both the questionnaire and semi-structured interview; and of both Muslims and non-Muslims agree that religious tolerance is a key to the consolidation of the relative peace in Ghana. Out of one hundred and twenty-five (125) Muslim respondents to the variable "religious tolerance as a key for peace in Ghana", one hundred and twenty-two (122) representing 97.6 percent think that religious tolerance is an important factor in sustaining the relative peace in Ghana. Similarly, over ninety-three (93) per cent of non-Muslim respondents are of the opinion that religious tolerance holds a key to sustainable peace in the country. The following tables and

correspondent graphs sum up the views of the 250 questionnaire respondents on religious tolerance in Ghana:

Table 11:

Code 7: Do you agree that religious tolerance is a key issue for enhancing peace in Ghana?

(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	101	80.8	80.8	80.8
Agree	21	16.8	16.8	97.6
Strongly disagree	2	1.6	1.6	99.2
Disagree	1	.8	.8	100.0
Total	125	100.0	100.0	

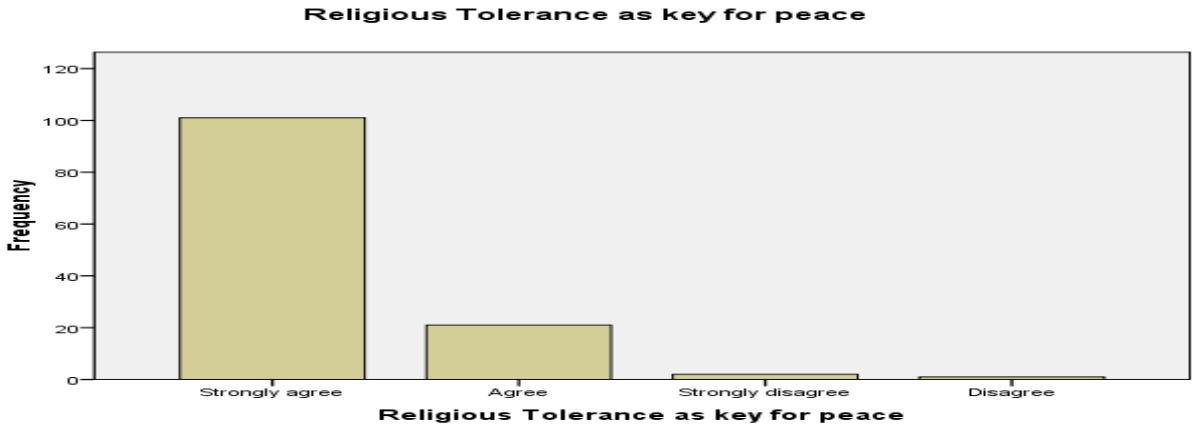


Table 12:

Code 7: Do you agree that religious tolerance is a key issue for enhancing peace in Ghana?

Non-Muslim Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	69	55.2	55.2	55.2
Agree	48	38.4	38.4	93.6
Strongly disagree	4	3.2	3.2	96.8
Disagree	4	3.2	3.2	100.0
Total	125	100.0	100.0	

However, it can also be seen from the above tables and the corresponding graphs that not all Ghanaians view religious tolerance as a key for peace in Ghana. About three (3) per cent of Muslims and seven (7) percent of non-Muslims do not think that religious tolerance is a key for consolidating the peace in Ghana. The significance of this particular finding is that the questionnaire was administered to religious people mostly Muslims and Christians and that one would have expected that all religious people will see religious tolerance as prerequisite for peaceful co-existence in Ghana. What this means is that among both the Muslim and the non-Muslim population in Ghana including Christians, there are people in Ghana who do not view religious tolerance as a case for peace in Ghana. The fact that there are some "religious people" who do not see the essence of tolerance to peace is the more reason why religious peacebuilding in Ghana is becoming imperative. Moreover, the insignificant number who may be indifferent to the cause of peace as the analysis indicates may be the very people who can be used to destroy the existing peace in the country through their own intolerant behaviours or by other religious or ethnic supremacists. Therefore, there is the need to intensify the education on religious tolerance and peaceful co-existence in Ghana. In this

regard, peacebuilding experts, teachers of religion and religious leaders in Ghana have identified religious tolerance as a fundamental ingredient for the consolidation of peace in Ghana. For example, Kwesi Anning[3] sees religious tolerance in Ghana as crucial for Ghana as a nation. Anning states:

> "I think religious tolerance is primary for our survival as a nation. It is important for us to find different modes and new modes of partnership, of collaboration, of engagement and of cooperation. But the Ghana case is quite unique. Several years ago I read a doctorate dissertation on the uniqueness of Ghana's religious tolerance culture and I think it comes from the fact that we are religiously inter-linked, I mean in my family for example, we have Christians, Muslims, we have traditionalist. We celebrate each other's festival. What this does is that when this openings around religious diversity in one family overlaps with other families and if the discourse and narratives around religion is positive, we can actually turn it into one long celebratory thing that either we are having Eid ul-Fitr, Eid ul-Adha, Christmas, or Easter Sunday. So at every point in time within one month, there is something that will bring us together".[4]

This observation by Kwesi Anning reveals perhaps one of the secrets behind the relative religious tolerance in Ghana. By this, what it means is that religious people in Ghana over the years have gone beyond just toleration and have even embraced religious integration through

[3] Dr Kwesi Anning is the Director of the Faculty of Academic Affairs and Research, Kofi Annan International Peace-Keeping Centre, Accra.

[4] Interview with Dr Kwesi Anning in Accra on 16th January, 2016.

cross-marriages and conversions. However, Anning contends that this positive religious relation in Ghana is under threat because of a seemingly steady growing of politicization of religion in the country. In this regard, Kwesi Anning had this to say:

> "Unfortunately however, I think we are allowing politics to interfere. We are allowing deliberate, divisive, manipulative politics to interfere in the manner in which our religious tolerance actually became one of the defining aspects of our own self-perception of being Ghanaians. So, while it is necessary for the tolerance to lead stability and development, I would also accept or recognize that politics is putting that tolerance under threat."[5]

Similarly, Mustapha Abdullah[6] argues that religious tolerance is even more important for Ghana's development and stability now than ever due to the prevalent of religious and ethnic tensions in the sub-region of West Africa.[7] According to Abdullah, in West Africa there are two main identities: ethnicity and religion, and that wherever there have been ethnic polarization, there have been conflicts.[8] Additionally Mustapha Abdullah identifies religion as a contemporary conflict-prone enterprise that needs to be watched closely and states:

> "But religion is also a major issue of conflict and therefore if there is religious tolerance in any country, there is the tendency of cohesion between various ethnic groups and interest groups in that particular country; and therefore, religion is one major thing that actually promotes development. If you take the example of Cote d'Ivoire, I

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5 Ibid

6 Mustapha Abdullah is a Research Associate, Faculty of Academic Affairs and research, Kofi Annan International Peace-Keeping Centre, Accra.

7 An interview with Mustapha Abdullah on 15th February, 2016 in Accra.

8 Ibid.

> think religious difference was part of the reason for post-electoral violence in 2000 as well as 2010".[9]

In the view of Abdullah, Ghana has been relatively peaceful due to the good rapport that has existed between Muslims and Christians in the country. Abdullah continues:

> "For Muslims and Christians in Ghana, I guess the co-existence is something that has been solid and moving forward is something that we can fall on. We can begin to build certain structures within which both Muslims and Christians could be able to leverage upon and move our country forward."[10]

But Elizabeth Amoah[11]admonishes that the religious tolerance in Ghana is fragile and that Ghanaians should go beyond tolerance to build positive relationships. Amoah argues:

> "I think tolerance is very important because without tolerance there will be no peace and the destruction, the fighting like what is happening in other parts of the world. I think we really need tolerance. But for me, I will go beyond the word tolerance. We just don't tolerate each other but we understand, we build good relationship, we seek peace and pursue it."[12]

Amoah's proposition for religious people to go beyond tolerance in order to sustain peace resonates with contemporary peacebuilding theories. For example, a leading scholar in peacebuilding, John Paul Lederach posits that relational peace is the most enduring and sustainable one because it the beginning and ending points for appreciating a system.[13]

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9 Ibid.

10 Ibid.

11 Professor Elizabeth Amoah is a Professor of Comparative Religions at the University of Ghana who has over the years engaged in inter-religious activities in Ghana. One of her research interest is how Religions blend into the African culture.

12 Interview with Professor Elizabeth Amoah in Accra on 25th February 2016.

13 John Paul Lederach, Building Peace: Sustainable Reconciliation in Dided Societies, United States Institute of Peace Press, 1997, p.26.

According to Lederach, long-term solution to conflicts can be found in *relationship* because it is human relationship that creates the conflicts in the first place.[14] This assertion by Lederach feeds into the proposition that relationships create opportunity for dialogue and interaction among opposing groups which can inure to mutual understanding.[15]

Again, Emmanuel Asante[16] echoes the importance of consolidating the prevailing religious tolerance in Ghana; and contends that it is the peaceful co-existence of various religions in the country that has ensured general peace in Ghana.[17] However, Asante is of the view that the underlying factor responsible for religious tolerance in the country is the inter-family affinity with diverse religious beliefs that exists in Ghana. Asante argues:

> "And I say to people that my home is ecumenical because I have had uncles and relatives who are Muslims, I have relatives who are Catholics, Methodists, some are in the Pentecostal churches. We even have people with traditional religion. We don't go there (family home) to talk religion, we go there to talk as family members, children of God. And I think it is one of the values that we really need to hold onto, that we shouldn't compromise with. I keep mentioning that nobody should attempt to be bias because it is not helpful."[18]

Emmanuel Asante further asserts that the religious tolerance being experienced in Ghana is a precious commodity which needs to be protected as he narrates an event of how an august personality from Nigerian visited the Ghana National Peace Council and how he found the

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14 Ibid.

15 See Harold H. Saunders and Randa Slim, *Dialogue to Change Conflictual Relationships*, Higher Education Exchange (a Kittering newsletter), 1994, pp.43-56.

16 Most Reverend Professor Emmanuel Asante is the Chairman of the National Peace Council which was constitutionally established by an Act of Parliament, (Act 818: 2011) as an independent state mechanism for conflict prevention. One of its uniqueness is fact that it largely draws its membership from the major religious groupings in Ghana, particularly Islam and Christianity.

17 Interview with Most Rev. Prof. Emmanuel Asante in Accra on 28th July, 2016.

18 Ibid.

composition and the cordial deliberations of the Council very unique and amazing. Asante narrates:

> "Once a time, we had a prominent personality sitting with the peace council and when he came and found us deliberating. And then he knew that the peace council is drawn from Christians, Muslims, traditional leaders and traditional religion. I was sitting here, Maulvi was sitting there, the Sheikh was here, Imam was there, and some other Christian Ministers were there. We begin with prayer, it could be a Muslim prayer, it could be a Christian prayer and we had an amicable discussion. And he said to me: how do you do this? This is person who came from Nigeria, and we said: well, in Ghana this is one of the blessings that God has given us, and we need to hold onto it."[19]

The concluding statement made by Asante: "and we need to hold onto it" is critical because keeping and enhancing the peace is a continuous and endless process which should not elude peace lovers. Ii also means that something must be done in order to ensure that Ghanaians continue to hold onto the peace. Thus, there is the need for peacebuilding. And as indicated by Lederach, maintaining relationships within any system including intra-faith and inter-religious relations can promote deeper understanding of the dynamics and structure of the diverse belief systems of multiple religions in the country.[20] In this regard, it is important that this good relationship that exists between Muslims and Non-Muslims in Ghana is sustained through continued efforts at social peace. Additionally, the statistical analysis below suggests that religious tolerance and its inherent societal benefits including peace are important to

[19] Ibid.

[20] See John Paul Lederach, Building Peace: Sustaining Reconciliation in Divided Societies, United States Institute for Peace Press, p.26.

Ghanaians irrespective of the religions they practiced:

Table 13:
Code 13: In your opinion, what can religious dialogue and tolerance inure to Ghana?
(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Peace	29	23.2	23.2	23.2
Co-operation for development	7	5.6	5.6	28.8
National cohesion	3	2.4	2.4	31.2
All of the above	86	68.8	68.8	100.0
Total	125	100.0	100.0	

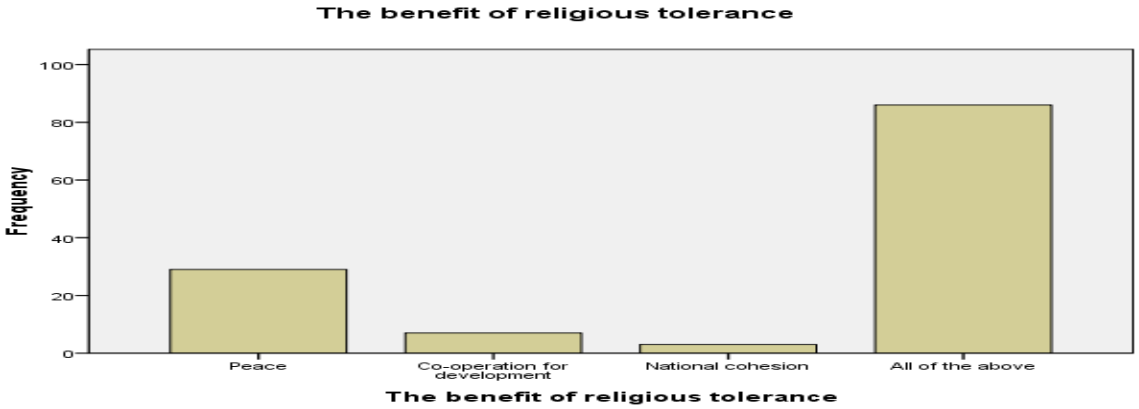
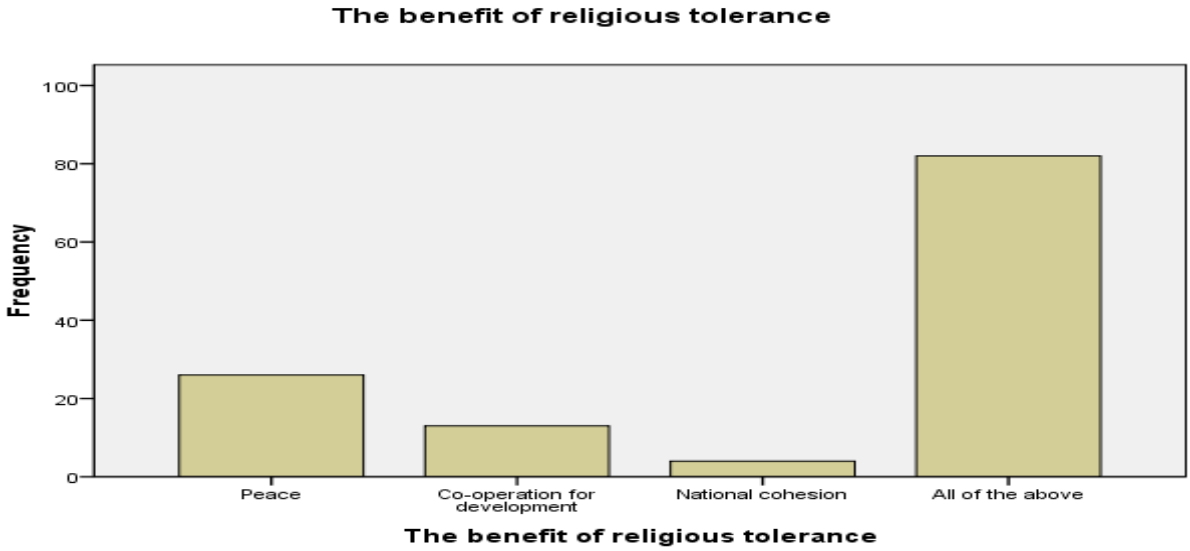


Table 14:
Code 13: In your opinion, what can religious dialogue and tolerance inure to Ghana?
(Non-Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Peace	26	20.8	20.8	20.8
Co-operation for development	13	10.4	10.4	31.2
National cohesion	4	3.2	3.2	34.4
All of the above	82	65.6	65.6	100.0
Total	125	100.0	100.0	



The tables and their corresponding graphs above show that 68.8 percent and 65.6 percent of Muslim and non-Muslim respondents respectively are of the opinion that religious tolerance brings peace, enhances cooperation for development, and it promotes national cohesion. Moreover, the close nature of the percentages of both Muslims and non-Muslims who inclusively related religious tolerance to peace, developmental cooperation and national cohesion suggests that religious tolerance and its inherent benefits is appreciated by all irrespective of one's religion or belief. Also, it appears from the analysis that religious tolerance that engender peaceful co-existence is of prime importance to the diverse religious people of Ghana. This result is very significant because it lays a foundation which can be leveraged upon for effective peacebuilding initiatives in Ghana. And in such initiatives, religious people, especially religious leaders can be used as key actors in building peace in the country.

By and large, there are two main issues discernible from the above responses. The first issue is that religious tolerance has been identified as an important avenue for building the peace not only among the religious communities in Ghana but also it has been linked to the stability

and progress of the nation. This understanding of the role of religion in the development of the people as well as the state resonates well with a conclusion made by Bouta et al that religion plays crucial roles in the lives of many people across the world today; and in many instances faith-based actors "have greater legitimacy and credibility" in playing prominent roles towards peacebuilding than others.[21]

In the case of Ghana for example, the National Peace Council (NPC) has pre-empted serious national conflicts that could not be handled by politicians. The NPC is an independent state mechanism for conflict prevention; and it is mainly made up of the representatives of the major religious groupings in Ghana including Islam and Christianity as well as traditional leaders, as alluded to by Emmanuel Asante above. For example, in February 2015, the Muslim Caucus in Ghana's Parliament presented a petition on what was perceived as religious intolerance in government-assisted Christian Mission schools in Ghana.[22] The petition indicated how Muslim students were forced to attend Christian religious services and denied the freedom to offer their daily Islamic prayers.[23] This action of Muslim Caucus in Ghana's Parliament was as a result of a demonstration by Muslims in the Western Region of Ghana on the above issues raised by the Muslim Members of Parliament.[24] The Muslim demonstrators had presented a 4-point petition to the President of the republic through the Western Regional Minister. The Muslim petition states:

> "For many years the Muslim community in Ghana has been reeling under human right violations. Muslim students are being coerced into

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21 Tsjeard Bouta, S. Ayse Kadayifci-Orellana & Mohammed Abu-Nimer, Faith-Based Peace-Building: Mapping and Analysis of Christian, Muslim and Multi-Faith Actors, Netherlands Institute of International Relations 'Clingendeael'/Salaam Institute for Peace and Justice, 2005, p.36.

22 See Graphic online (22nd February 2015), *Discrimination against Muslim students: Christian Council calls for consensus*. Available at: http://www.graphic.com.gh/news/general-news/discrimination-against-muslim-students-christian-council-calls-for-consensus.html Accessed on 09/08/2017 at 11.00 am.

23 Ibid.

24 Ibid.

attending compulsory Church services in most of the second cycle institutions in the country, some other schools are preventing Muslim students from observing their five daily prayers on campus, whilst Muslim female students are being prevented from observing their hijab (veil) on campus. Muslim professionals, such as nurses, bankers, those in the public and civil services are also being prevented from observing their hijab.

Such appalling violations are being committed by both state- and private-owned educational and professional institutions which is a clear disrespect to Muslims and flagrant disregard for the Fundamental Human Right provisions enshrined in the constitution of the country.

This grave situation calls for a firm and decisive reaction from all well-meaning individuals and organizations in this democratic dispensation of ours. However, all Human Rights organizations as well as the Muslim leadership in this country have chosen to remain reticent on this issue for quite a long time. Instead, they continue to insist on holding more dialogue and advocacy which have failed to rectify this unpleasant situation over the years.

While supporting the call by other stakeholders to continue engaging the various institutional heads in dialogue, we, the undersigned:

1. Call on the President of the Republic of Ghana to personally intervene on the Human Rights violations of Muslims in Ghana, and to adopt

urgent measures with the view to bringing to a LASTING end this treatment that has been going on for quite too long a time now.

2. Urge the Human Rights institutions in Ghana, in particular the CHRAJ and the National Peace Council, to take the steps in improving the Human Rights situation of the Ghanaian Muslim.
3. Call on the Parliament of Ghana, in particular, the Muslim Caucus, to ensure the full adherence to the provisions of Article 12 (2) of the 1992 Constitution of Ghana.
4. And in view of the blatant disregard for the fundamental human right of the Ghanaian Muslim as enshrined in our constitution, we urge the Commission on Human Right and Administrative Justice (CHRAJ) to take it up with all the urgency it requires".[25]

Clearly, the petition from the Muslims contains contentious demands which touch on Muslim identity in terms of Hijab and freedom of worship enshrined in the 1992 Constitution of the Republic of Ghana with schools originally established by Christian missions in the country. Similarly, the Christian Council of Ghana has also petitioned the National Peace Council (NPC) to look into allegations of Christian students being forced to observe Islamic worship in Muslim schools.[26] These allegations by the Muslims and the counter allegations by the Christians can degenerate into full-blown conflicts which will disturb the peace in Ghana if not handled with care. It is therefore commendable the swift way by which the National Peace Council (NPC) moved to resolve the highly tensed situation and averted a potentially

[25] See "Petition to the President of the Republic of the Republic of Ghana issued by the Muslim Rights Front, Western Region of Ghana on 20th February, 2015.
[26] Ibid.

volatile religious conflict in Ghana.[27] But the significance of the work of the NPC lies in the fact that politicians referred the matter to the NPC and not to a political government agency. This suggests that the case could not have been resolved by political leaders because they are not trusted by the people much as they do for their religious and traditional leaders. Moreover, it also shows the credibility and legitimacy of religious and traditional leaders in Ghana who form the composition of the NPC.

The second issues that can be deduced from the above interview respondents is the frequent non-religious interactions through relationships have helped in enhancing religious tolerance in Ghana. Both Anning and Asante recount how their family relationships are inter-twined with various religious persuasions. Perhaps this is one of the factors responsible for the unique peaceful co-existence among various religious groups in Ghana. The generational inter-marriages across tribal and geographical divides of the country particularly over the last century has produced diverse religious adherents in families and that bond seems to work towards peaceful co-existence which inures to the general peace of the country. This culture makes religious people in Ghana transreligious whereby people through a socio-cultural system accept and appropriate religious ideas and rituals other than their own.[28] Perhaps, this is what Emmanuel Asante meant by saying: " ...in Ghana this is one of the blessings that God has given us".

Speaking as a national Muslim leader, Yusuf Yawson[29] shares the same view as the above

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27 Daily Graphic (14th April, 2015), Don't force students to participate in worship-National Peace Council Available at: http://www.graphic.com.gh/news/general-news/don-t-force-students-to-participate-in-worship-national-peace-council.html Accessed on 09/08/2017 at 11.30 am.

28 See Cosmas Justice Ebo Sarbah, *A critical study of Christian-Muslim Relations in the Central Region of Ghana with special reference to Traditional Akan values* (an unpublished PhD thesis), University of Birmingham, 2010, pp. 123-125.

29 Maulvi Alhaji Yusif Yawson is the First Deputy Ameer (Leader) of the Ahmadiyya Muslim Mission in Ghana. Over the years, he has led the Ahmadiyya Muslim Mission in Ghana in intra-religious and inter-religious engagements which has inured to the unique religious tolerance being experience in Ghana today.

respondents and contends that almost every Ghanaian is a religious person. He states:

> "Yes, in my opinion, religious tolerance is very important. It is a tool for the development of our country and the reasons are very many. Most importantly, almost each and every Ghanaian is a religious person who believes in one religion or the other and so Ghanaians are known to be religious. And where religious tolerance doesn't exist, often we hear of misunderstanding which may lead to troubles which flair up into a big issue which affects not only the family, but for the community, as well as for the government or the state Ghana."[30]

Yusuf Yawson further argues that the significance of religious tolerance goes beyond religions in Ghana. According to Yawson, the prosperity of any family depends on how tolerable people in that family are in all aspects of life including the respect for individual beliefs.[31] In this sense, Yawson says:

> "Before even a family develops, there is the need for it to have religious tolerance among its members because if this tolerance is missing from among them it leads to many misconceptions. Each person or religion thinks that it is better than the other which shouldn't be the case. We all came from the same source which is God, the Creator and He has created us into clans and tribes so that we may recognize each other as the Qur'ān says."[32]

These assertions made by a highly respected Muslim leader in Ghana are reassuring and resonate well with the earlier assertions made by the previous respondents. However, the big

30 Interview with Maulvi Alhaji Yusif Yawson in Accra, Ghana on 26th June, 2017.
31 Ibid.
32 Ibid.

question is whether the understanding of Muslim leaders on tolerance reflects on the general attitudes of followers of Islam in Ghana.

On the substantive question of whether tolerance promotes peace, Mercy Amba Oduyoye[33] underscores the inseparable relationship that exists between the value of religious tolerance and the peace in Ghana when she said:

> "I think what happens when there is no religious tolerance is so obvious. We have had issues in several African countries because the Christians are at the throat of the Muslims and the Muslims are at the throat of the Christians and both of them are worried as well as the traditionalists. In Northern Ghana specifically, we have had quite a few of those issues. And they do hinder development. Anything that disturbs peace hinders development. So I think tolerance is what we need if we want to develop, especially religious tolerance." [34]

Oduyoye's assertion on tolerance as a key developmental consideration puts the discussion on religious tolerance in a perspective that goes beyond mere toleration of different religions gathered in one place, community or nation. Rather her views on the importance of religious tolerance appear to see religious toleration as a necessity for national development which is very critical. Indeed, any action that produces positive peace is bound to facilitate good relationships which engender societal progress.

5.2.2 Perceptions about Muslim tolerance in Ghana

For a study that is exploring Muslim peacebuilding in Ghana, sampling of views on the perception of Muslim tolerance in the country is seen as imperative. Hence, this variable on

[33] Mrs Mercy Amba Oduyoye is the Director of the Institute of African Women in Religion and Culture at the Trinity Theological Seminary Legon, Ghana which she initiated in 1998. The Institute has been organizing conferences to issues affecting women within the context of religion.

[34] Interview with Mrs Mercy Amba Oduyoye in Accra on 6th September, 2017.

the importance of religious tolerance in Ghana was put on both the semi-structured questionnaire and the open-ended interview guide. And as discussed earlier in chapter four, two hundred and fifty (250) made up one hundred and twenty-five (125) Muslim respondents and one hundred and twenty-five (125) non-Muslim respondents mostly church members filled the questionnaire. The questionnaires were administered across the ten regions of Ghana and the specific cities and towns which participated in the study are listed in chapter four as part of the detailed methodology section of the chapter. In terms of interviews on tolerance and dialogue, seven respondents made up of peacebuilding experts, renowned academics in the study of religions and national Muslim leaders were administered the open-ended interviews.

Below is the statistical analysis of the questionnaire administered on the variable relating to Muslims in Ghana and religious tolerance and the corresponding graphical representations:

Table 15:

Code 8: Do you agree that Muslims in Ghana are tolerant of other religions and beliefs?

(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	54	43.2	43.2	43.2
Agree	52	41.6	41.6	84.8
Strongly disagree	4	3.2	3.2	88.0
Disagree	15	12.0	12.0	100.0
Total	125	100.0	100.0	

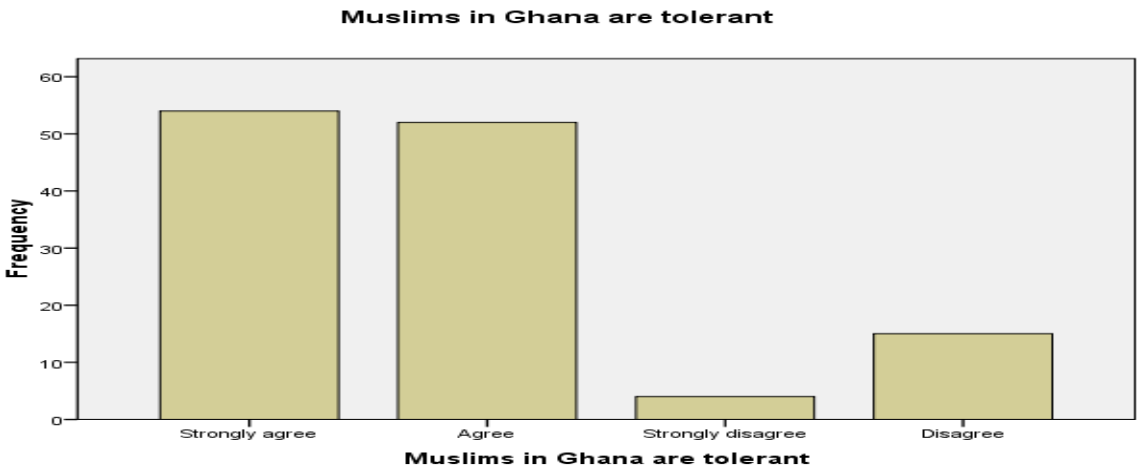
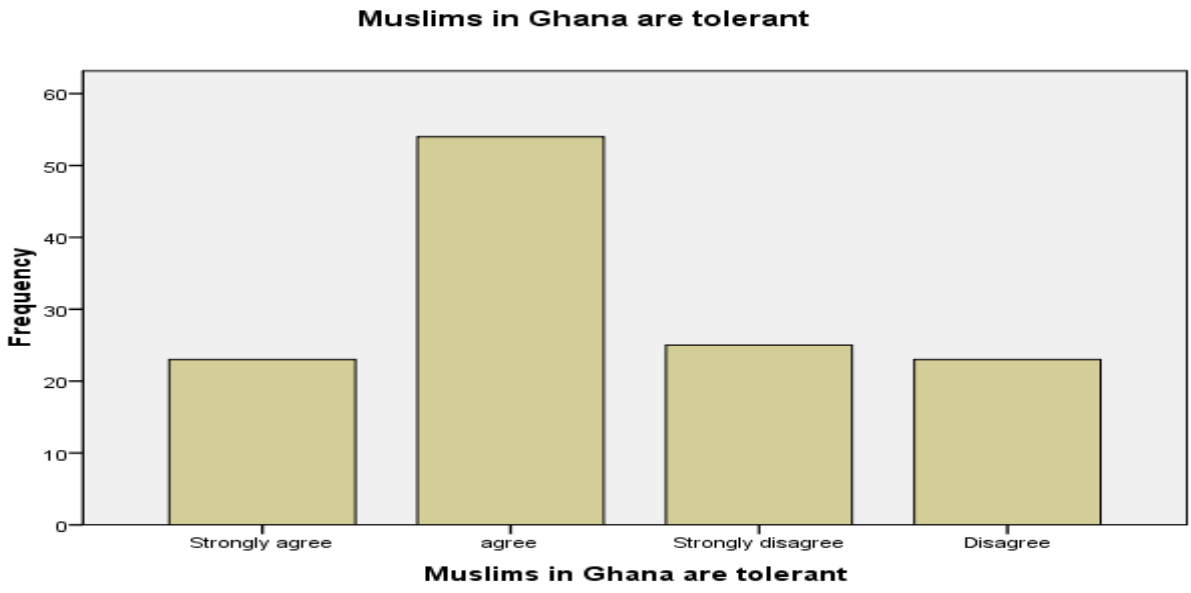


Table 16:

Code 8: Do you agree that Muslims in Ghana are tolerant of other religions and beliefs?

(Non-Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	23	18.4	18.4	18.4
Agree	54	43.2	43.2	61.6
Strongly disagree	25	20.0	20.0	81.6
Disagree	23	18.4	18.4	100.0
Total	125	100.0	100.0	



From the first table and its corresponding graph, it can be observed that out of the one hundred and twenty-five (125) Muslim respondents sampled in the case of the questionnaire administered, one hundred and six (106) representing 84.8 percent are of the view that Muslims in Ghana are tolerant of other religions in the country. This percentage is the cumulative percentage of those who opted for the "strongly agree" and "agree" options. Obviously, the Muslim tolerance percentage is highly commendable. And if only it reflects the real interactions between Muslims and non-Muslims in Ghana, then it will definitely affect peaceful co-existence in the positive sense. However, the 15.2 percent of sampled Muslims who think that Muslims in Ghana are not tolerant of people with other religious persuasions is also significant for two reasons. First, it is significant because this is coming from fellow Muslims who one would expect that they would know their brethren and community as well; and therefore sincerely chose the options which reverberate with their opinions. Second, it is significant because it could signify those respondents are subjects of ill-indoctrination in relation to the Islamic teachings on the toleration of other religions. The responses from Muslim respondents who think that Muslims in Ghana are not tolerant could be a reflection of the fact that even though Muslims in Ghana are generally peaceful and accept religious tolerance, there may be others, who through the kind of teachings they receive, may see people of other faiths as enemies.

Invariably, both of these speculations made above make a case for the need for effective advocacy for Islamic peacebuilding values. Such advocacy programme should be well-tailored to target Islamic leaders and workers with extreme views on Islam and pluralism. Such programme should be led by renowned and influential Islamic scholars who have had proper training to engage with religious texts. In this vein, Bouta et al have identified the lack of prerequisite education and training to properly engage Islamic

texts as one of the challenges to Islamic peacebuilding.[35] According Bouta et al, this situation has contributed to lack of knowledge and misunderstanding of religious texts by Muslims.[36] Additionally, resource persons invited for such peacebuilding programmes must have in-depth knowledge about the dynamics of religious tolerance in the context of Ghana as a religiously pluralistic country; as well as the socio-religious and cultural dynamics of the people.

But is even more significant that a high percentage of non-Muslims, mostly Christians sampled on this questionnaire variable are of the opinion that Muslims in Ghana tolerate other religions in the country as the second table and its corresponding graph indicate. Out of the one hundred and twenty-five (125) non-Muslim respondents sampled on this variable, seventy-seven (77) respondents representing 61.6% think that Muslims in Ghana are tolerant of other religions. This is good for Ghana because it indicates a country of peaceful religious co-existence. It also buttresses the view of peacebuilding experts and activists in Ghana (as indicated in the earlier discussion) that there is a high level of religious tolerance in Ghana. Indeed, it must be stated that on this particular variable, the views of non-Muslims are of great importance because it either validates or invalidates Muslim views on tolerance. This is because toleration is a matter for diverse competing entities and how they respond to each other. In view of this, Ali Shehata Abdou Selim argues that co-existence which is a product of toleration can only prevail when the acceptance of the other is secured.[37]

However, as shown in the second table, the about 40 percent of non-Muslim respondents who think that Muslims in Ghana are not tolerant present an important feedback to Muslim leaders

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[35] Tsjeard Bouta, S. Ayse Kadayifci-Orellana & Mohammed Abu-Nimer, *Faith-Based Peace-Building: Mapping and Analysis of Christian, Muslim and Multi-Faith Actors,* Netherlands Institute of International Relations 'Clingendeael'/Salaam Institute for Peace and Justice, 2005, p.14.

[36] Ibid.

[37] Ali Shehata Abdou Selim, *The Concept of Coexistence in Islamic Primary Sources: An Analytical Examination*, Cambridge Scholars Publishing, 2015, p.229.

in Ghana that more work has to be done with regards to positive relationships with non-Muslims. But the good news is that key national Muslim leaders in Ghana are keen about religious tolerance among various religions. They appreciate the need to preserve the relative peace which they believe is as a result of the toleration being practiced by the religious people of Ghana. For instance, Sheikh Osman Nuhu Sharububu[38] is proud of the deepening religious tolerance in Ghana and recounts its practical manifestation in the relationship between Muslims and Christians in Ghana. The Imam recounts:

> "Ghana is one of the few countries that you can find Muslims and Christians exchanging pleasantries during festive occasions such as Eid-ul Fitr, Eid-ul Adha, Christmas, Easter and other occasions that the Christians celebrate. We know for a fact that Muslims in some countries would not wish a Christian merry Christmas or happy Easter or Good Friday, but Muslims in Ghana have cordial relations with non-Muslims, we are Ghanaians first and foremost. During our Eid-ul Fitr and Eid-ul Adha celebrations, they do exchange pleasantries with us, why do we collect and receive donations from Christians and other non-Muslims during Eid-ul Fitr to feed our people fasting. Some Christians even sponsor some of us to go to Mecca. And we also exchange pleasantries with them during Christian festivals such as Christmas and Easter. So yes I can say that Ghanaian Muslims are very tolerant and we accommodate each and

[38] Sheikh (Dr) Osmanu Nuhu Sharubutu has been the National Chief Imam of the republic of Ghana since 1993. He is acknowledged for his peaceful nature and his contributions to building bridges among religious groups in Ghana. On August 11, 2008, the University of Ghana conferred on the The Chief Imam a honorary Degree of Doctor of Laws; and in 2016 he received the Martin Luther King Jr. Award for Social Justice from the government of the United States of America. Sheikh Sharubutu is highly regarded in Ghana as an icon of peace not only by Muslims but also the general populace of Ghana.

everyone. Even in our Islamic schools we have Christians that we accommodate and that goes a long way into bringing peace."[39]

The Chief Imam's account on Muslim-Christian relations in Ghana reflects John Pobee's observation that the nature of the interaction among diverse religious persuasions in Ghana allows a free flow into each other which affords Ghana the needed stability and harmony in society.[40] Similarly, Sheikh Umar Ibrahim Imam,[41] the national leader of the Salafi Muslim community in Ghana known as the Ahlus Sunnah Wal-jama'a (ASWAJ) acknowledges the mutual respect and understanding that exist between Muslims and Christians in Ghana and states:

> "Muslims in Ghana are doing well in relation to inter-religious tolerance. They are tolerant of other religions. There is no problem between the Christians and the Muslims unlike other countries. There is tolerance between Muslims and other religions. There is understanding among themselves which is very important."[42]

In his submission on whether Muslims in Ghana are tolerant, Maulvi Yusuf Yawson, of the Ahmadiyya Muslim Mission in Ghana had this to say:

> Yes, I think Muslims are tolerant of other religious beliefs in the country. The very reason is that, we have been enjoined in the Qur'ān to belief in all prophets and messengers who have been sent by God to this world for the guidance of mankind at different times to various regions of the world. The Qur'ān enjoin us to belief in them

39 Interview with Sheikh (Dr) Osmanu Nuhu Sharubutu in Accra on 24th June, 2017.

40 See John S. Pobee, *Toward African Theology*, Abingdon, 1979: Preface.

41 Sheikh Umar Ibrahim Imam is the National Imam of the Ahlus Sunnah Waljama'a (ASWAJ), an organi ed Salafi Muslim community in Ghana. Their activities are focused on puritan Islamic preaching.

42 Interview with Sheikh Umar Ibrahim Imam in Accra on 26th June, 2017.

> and not to differentiate between any of them at all. For this reason, each and every Muslim whether in Ghana or wherever has that religious duty to give respect to each and every prophet, for that matter, every group or organization that declares himself to be a religious group organized and established by one prophet or the other. And so, we are tolerant, we don't discriminate at all. Even the Qur'ān tells us that, even those who worship idols, when we see them we should not condemn them totally because if we do, they would get the opportunity of also insulting our religion, out of ignorance speak evil or ill of our religion and that would flair sentiments that would lead to a lot of problems. So, we Muslims in Ghana are very tolerant".[43]

Maulvi Yawson further narrates how his extended family is composed of both Muslims and Christians similar to what Most Reverend Emmanuel Asante recounted and lays emphasis on the fact that family bonds units irrespective of different religious adherents inherent in it:

> "In my family, the immediate family I come from, I am the only Muslim. Well, I became a Muslim a very long time ago and God being so good sixteen years after accepting Islam, my mother also became a Muslim. She dies a long time ago in 1993, may God have mercy on her. In this one family, we have me as a Muslim, my mother was a Christian, before her, my father was a Christian, he died a Christian, I have other brothers who are still Christians who haven't understood the religion of Islam, but I have a cousin who is also a

[43] Interview with Maulvi Alhaji Yusif Yawson in Accra on 26th June, 2016.

> Muslim. We tolerate each other, we meet and together, we do things in common, if there is a funeral in the family we all go together to sympathize and to console with the bereaved people or group of people. So, there is this understanding among us. I think it is everywhere in the whole country, we see Muslims at funerals and wedding of Christians and we also organize such functions like marriage or naming ceremony for our children, we invite our brothers and also those who are not members of our family who are Christians. They come and fraternize with us."[44]

The submission by Maulvi Yawson on whether Muslims in Ghana are tolerant feeds into the assertion made by Anthony Appiah. Appiah asserts that the religious tolerance among Muslims and Christians in Ghana is often displayed in public social events such as funerals, naming ceremonies, weddings and religious festivals in which participants are drawn from people of diverse religious background including Muslims and Christians.[45] In this regard, Cosmas Ebo Sarbah concludes that there is hardly any Christian event in Ghana, particularly among the major tribe of the Akan without the presence of a Muslim and vice-versa.[46] This display of unique inter-religious relations afforded by the African family system is applauded by Lamin Sanneh stating: "...African family is saying something to the West about inter-religious encounters which might help to relate Christians and Muslims to each other in society at large".[47]

On whether Muslims in Ghana are tolerant or not, Mercy Amba Oduyoye has this to say:

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44 Ibid.

45 Anthony K. Appiah, *In my Father's House: Africa in the Philosophy of Cultures*. Oxford University Press, 1992, p.119.

46 Cosmas Justice Ebo Sarbah, *A critical study of Christian-Muslim Relations in the Central Region of Ghana with special reference to Traditional Akan values* (an unpublished PhD thesis), University of Birmingham, 2010, p. 124.

47 Lamin Sanneh,. Christian Experience of Islamic Da'wah, with Particular Reference to Africa, in *Christian Mission and Islamic Da'wah-proceedings of the Chambesy Dialogue Consultation*, Islamic Foundation, 1982, p.65.

> there are Muslims that are tolerant. But I also know that there are Muslims who whenever they find an opportunity to show that there are some differences and so on, they will over react. I remember I went to one of the Federation of Muslim Women Associations in Ghana (FOMWAG) big annual meetings and we were all kind of nice. It was their meeting and they invited some of us, we were all getting on nicely when a woman came in with a nice hair-do and then one of the men came up and said "you see when Jesus comes, the people who Jesus will take are you, not those who go around with no hair cloth. And then he went on to point out the fact that in Christian schools, there are no periods for the Muslims to pray and this and that. Now when people have those things to point out, somebody has to point out. And when they point out those things out and you follow up and ask those people who are asking the question "what should we do". But you don't just shout and leave it there. So there are Muslims who are very sensitive and critical to the situation and I think we need them also just as there are Christians who are also sensitive and critical to the situation like a woman who is going to be a Christian minister, asking me why I bring Muslim women into the chapel".[48]

This statement made by Oduyoye implies that whether all Muslims in Ghana are tolerant or all Muslims in Ghana are intolerant is immaterial. What is important is that there are tolerant Muslims who can be used to promote the value of religious tolerance in their communities.

[48] Interview with Mrs Mercy Amba Oduyoye in Accra on 6th September, 2017.

5.2.3 Muslim leaders and working relations with others

There was another variable on both the questionnaire and the interview guide meant to explore general perception on how Muslim leaders in Ghana are seen to be interested in working with other religious leaders. This is important because religious peacebuilding initiatives in the contemporary times especially after the appalling 9/11 attacks on the United States of America have been planned around collective practical work on the ground by the local interfaith actors.[49] In view of this, Abu-Nimer posits that peacebuilding approaches consider collaborative efforts towards peace are more productive than individual efforts.[50] Again, in the context of the current study which is focused on Muslim peacebuilding in Ghana, it is essential to explore the inter-faith relational capacity of Muslim leaders when it comes working with other religious leaders in the country for the common good.

The following tables and graphs are the summary of the initial analysis of Muslim and non-Muslim respondents on code 9 with the caption "Muslim leaders interested in working with others":

Table 17:
Code 9: Do you agree that Muslim leaders in Ghana are interested in working with other religious leaders for the good of Ghana?
(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	73	58.4	58.4	58.4
Agree	45	36.0	36.0	94.4
Strongly disagree	2	1.6	1.6	96.0
Disagree	5	4.0	4.0	100.0
Total	125	100.0	100.0	

49 See Ana Halafoff, *Countering Islamaphobia: Muslim participation in multifaith networks*, Islam and Christian- Muslim Relations, 22:4, 451-467, Routledge, 2011, p.464. Available at: http://dx.doi.org/10.1080/09596410.2011.606191 Accessed on 17th March, 2016 at 12:45.

50 Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, p.73.

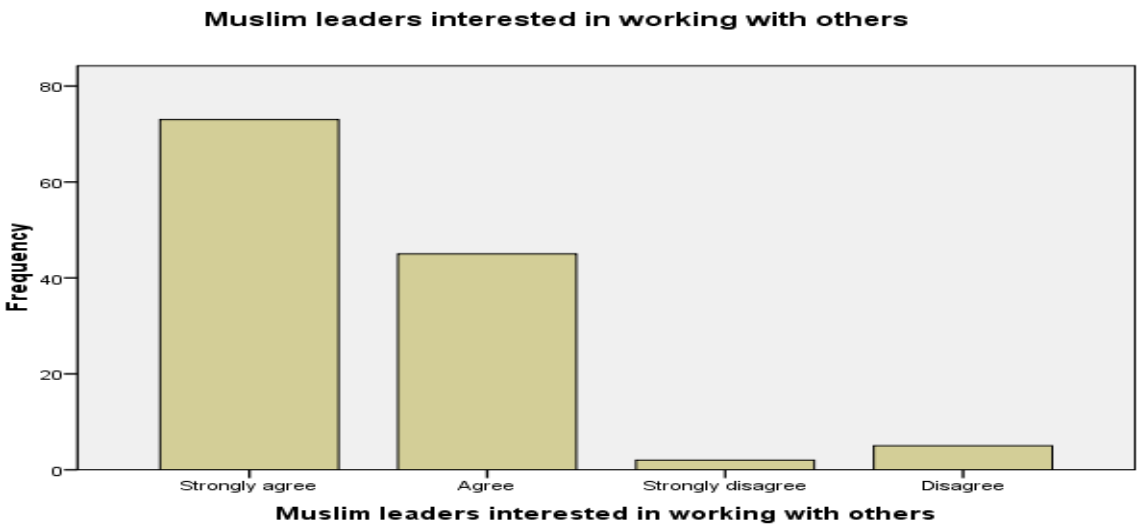
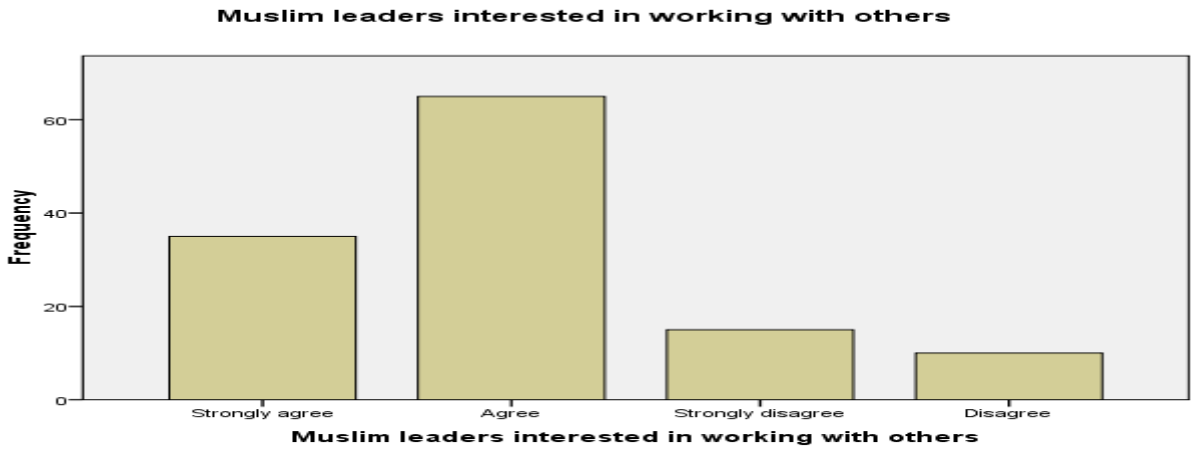


Table 18:

Code 9: Do you agree that Muslim leaders in Ghana are interested in working with other religious leaders for the good of Ghana?

(Non-Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	35	28.0	28.0	28.0
Agree	65	52.0	52.0	80.0
Strongly disagree	15	12.0	12.0	92.0
Disagree	10	8.0	8.0	100.0
Total	125	100.0	100.0	



The analysis above indicates that the overwhelming majority of Muslim respondents are of the opinion that Muslim leaders in Ghana are interested in working with other religious leaders to consolidate the relative peace in the country. One hundred and eighteen (118) out of one hundred and twenty-five (125) of Muslim respondents representing 94.4 percent perceive Muslim leaders to be willing to collaborative with other stakeholders to work in the area of peace. This is very significant finding considering the fact that prospects of any effective peacebuilding endeavour demands the strong will on the parts of actors to collaborate as posited by Abu-Nimer.[51]

It is also refreshing to see that there is a vote of confidence from non-Muslim respondents towards Muslim leaders in relation to their readiness to work with the non-Muslims. The statistics above indicates that one hundred (100) out of one hundred and twenty-five (125) of non-Muslim respondents, representing 80 percent are of the view that Muslim leaders are interested in working with non-Muslims in order to sustain the peace in the country. Again, this is another important result because such positive perception can leverage the prospects of building between Muslims and non-Muslims should the need arise. Peacebuilding is only workable and result-oriented when trust has been established as Darweish and Rank argue:"for peacebuilding to occur, people must trust both the system and each other".[52] In this regard, Rigby espouses two types of trust: the "*vertical trust*" which is the trust between citi ens and their institutions; and the "*horizontal trust*" which is the trust among the people in their everyday lives.[53] As part of civil society groups, religious people including Muslims and their leaders should always endeavour to establish the horizontal trust between them and

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51 Ibid.

52 Marwan Darweish and Carol Rank, Introduction, in Darweish, M. and Rank, C. (eds), *Peacebuilding and Reconciliation:Contemporary Themes and Challenges*, Pluto Press, 2012, p.4.

53 A. Rigby, How do post-conflict societies deal with a traumatic past and promote national unity and reconciliation? In C. Webel and J. Johansen (eds), *Peace and Conflict Studies: A Reader*, Routledge, 2011, p.243.

54 Interview with Sheikh Umar Ibrahim Imam in Accra on 26th June, 2017.

the people. This way, it becomes less difficult in handling conflict when it happens.

However, while applauding inter-religious trust in Ghana, Sheikh Umar Ibrahim Imam argues that intra-religious trust among Muslims in Ghana is appalling.[54] Sheikh Umar wonders why Muslim leaders in Ghana are able to tolerate and work with non-Muslim religious leaders and yet they are not able to work with fellow Muslim leaders:

> "Between them (Muslims) and other religions there is tolerance, there is very important understanding but between themselves (Muslims) they cannot work together. I don't know what is going on."[55]

Kwesi Anning alludes to these intolerance tendencies among Muslim doctrinal groups in Ghana and asserts:

> "I think this question here about Muslim tolerance is not so much about tolerance towards Ghanaian society and beliefs but I think is the doctrinal interpretation that brings about that intolerance among themselves."[56]

Sheikh Umar's concern on lack of consultation and collaborative efforts within the Muslim fraternity in Ghana feeds into one of rationales of this study: the promotion of Islamic peacebuilding among Muslims. Indeed, Mohammed Abu-Nimer argues that Muslim communities are not exposed to peacebuilding and conflict prevention mechanism.[57] In view of this, Abu-Nimer therefore asserts that there is the need for research into communal peacebuilding so that individual and communal attitudes that resist the possibility and effectiveness of such initiatives can be attended to.[58]

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55 Ibid.

56 An interview with Kwesi Anning in Accra on 16th January, 2016.

57 Mohammed Abu-Nimer, *Values of Peacebuilding and Nonviolence in Islam: Ideals and Reality*, United States Institute of Peace, 2001, p.1.

58 Ibid.

In the case of Ghana which forms part of the unit of analysis for this study, Muslims irrespective of their different doctrinal persuasions are considered to be one religious entity in religion-state relations. Therefore, if there is little or no interaction amongst the leadership of the Muslim blog, then one can argue that such religious entity cannot effectively engage in inter-faith or inter-religious peacebuilding. As already discussed in chapter two of the present thesis, Muslims in Ghana experienced their share of intra-religious violence based on obsessive groupsarianism in the 1980s and the 1990s in which many lives and property were lost. These conflicts were quenched through national security apparatus. It seems though that proper 'healing' of the suspicion and mistrust that ensued between the two major groups in Ghana: *Ahlus Sunnah* and the *Tijaniyyah* that has not been done. It is therefore crucial that intra-religious dialogue and for that matter peacebuilding is initiated as soon as possible in order to ensure a peaceful religious front.

5.2.4 Current rating for Muslim relations in Ghana

So far, it is evident from the above discussions that there is a relatively good relationship between Muslims and non-Muslims in Ghana. And based on the above analysis, it can also be argued that Muslim leaders in Ghana have vote of confidence among non-Muslims when it come to their readiness to work with other religious leaders for peace. The recent collective work of preventing, pre-empting and resolving conflicts in Ghana by the National Peace Council (NPC) is a testimony of positive overtures from Muslim leaders on inter-religious efforts towards peaceful co-existence. The National Peace Council was constitutionally established by an Act of Parliament in 2011 (Act 818) as an independent state institution with the mandate to facilitate and develop mechanism to prevent, manage and resolve conflicts

and to build sustainable peace in Ghana.[59] The NPC is also to co-ordinate and harmonize all peace actors and initiatives in Ghana.[60] One of the NPC uniqueness is the fact that it largely draws its membership from the major religious groupings in Ghana, particularly Islam and Christianity.[61] This is indeed a good platform for Muslim leaders to display the Islamic values for peaceful co-existence and to inspire tolerance among its vast membership in the country.

But to what extent can it be said that Muslim-Christian relations in Ghana today is good? What is the public perception of the extent of current Muslim-Christian relations with regards to peaceful co-existence in the country? Below is the analysis of how the questionnaire respondents of this study rate relations that exist between Muslims and non- Muslims in Ghana at the time data was collected:

Table 19:
Code 10: How would you describe the relationship between Muslims and non-Muslims in Ghana?
(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	23	18.4	18.4	18.4
Very good	55	44.0	44.0	62.4
Good	45	36.0	36.0	98.4
Very poor	2	1.6	1.6	100.0
Total	125	100.0	100.0	

59 Emmanuel Asante, Introduction, in Asante, E. Asante(eds.) *Love and Tolerance: Peaceful Co-existence in Diversity*, Blue Dome Press, 2016, p.11.

60 Ibid.

61 See William A. Awinador, *Ghana's National Peace Council*, Policy Brief Global Centre for the responsibility to protect, 2014. Available at: http://www.wanep.org/wanep/files/2014/aug/2014-august-policy-brief-ghana-national-peace-council.pdf Accessed on 12/08/2017 at 3.00 pm.

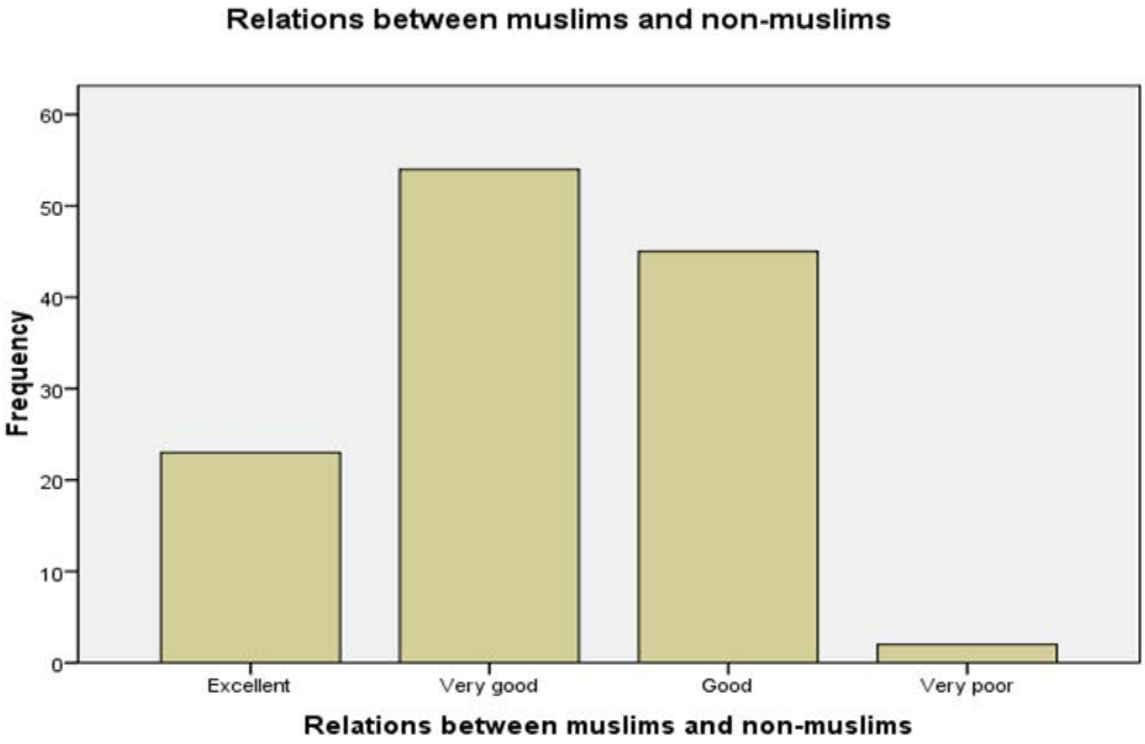


Table 20:

Code 10: How would you describe the relationship between Muslims and non-Muslims in Ghana?

(Non-Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	16	12.8	12.8	12.8
Very good	23	18.4	18.4	31.2
Good	66	52.8	52.8	84.0
Very poor	13	10.4	10.4	94.4
Poor	7	5.6	5.6	100.0
Total	125	100.0	100.0	

One major spectacle which emanates from the two tables and their corresponding graphs above is that the cumulative ratings of 'excellent', 'very good' and 'good' with regards to the relationship between Muslims and non-Muslims for both Muslims and non-Muslim respondents appear positive for religious tolerance and peaceful co-existence. Both Muslim and non-Muslim respondents recorded cumulative percentage of 98.4 and 84.0 respectively in favour of relations between Muslims and non-Muslims. This denotes the expression of mutual respect between Muslims and non-Muslims.

When the researcher asked Sheikh Osmanu Nuhu Sharubutu about his rating of the relationship between Muslims and non-Muslims, this is what he said:

> "Very cordial, although there are one or two areas that need to be strengthened especially when it comes to religious tolerance in our schools. Under normal circumstance a Muslim who attends a Christian school is supposed to go to church service but we even though there is nothing wrong with it in Islam because we see it as opportunity for the Muslim students to acquire some knowledge about Christianity. However, when the Muslim decides not to go we think

they should not be obliged to go. That is where we are still lacking here in Ghana and we need to work on it."[62]

On his part, Sheikh Umar Ibrahim thinks that the relationship between Muslims and non-Muslims in Ghana particularly Christians is very good as expressed by the National Chief Imam. In this regard, Sheikh Umar observes:

> "Very good. I can see that between Muslims and Christians because we use to stay in one house. If Christmas comes we would support them. During Eid ul-Fitr and Eid ul-Adha Muslims and Christians celebrate together. We are very good, no problem at all because we understand that Jesus is a prophet and Mohammed is a prophet, so no problem between Muslims and other religions."[63]

Additionally, Maulvi Yusif Yawson collaborates the views expressed by both the Sheikh Sharubutu and Sheikh Umar and opines:

> "Well, the relationship like I have just said is very cordial. One of tolerance, respect and brotherliness because, like I have said, if any Christian organization or group is organizing something, a function, even the Hindus, when they organize their functions they invite us as Muslims and they know very well that we are Muslims, we don't subscribe to their belief. When they invite us we go, we fraternize with them, where we have to give some donations just to you know, keep our relationship and brotherliness. The same thing applies to when they come to our functions and the feel of brotherliness, so,

62 Interview with Shekh Osman Nunu Sharubutu in Accra on 25th June, 2017.
63 Interview with Sheikh Umar Ibrahim Imam in Accra on 26th June, 2017.

> they give some donations or gift to us. So, the relationship is very cordial among Muslims and Christians in Ghana so much so that, if Christmas, an occasion for the Christians but because Ghana itself is a Christian country. Christmas is believed to be an occasion for the whole country. We don't critici e that all of us are not Christians and so don't think that the function d for all of us. But rather, we enjoy the holiday that comes from it."[64]

Other peacebuilding actors in Ghana have expressed similar about the relationship between Muslims and non-Muslim. For example, Emmanuel Asante describes the relationship between Muslims and Non-Muslims especially Christians as "very cordial".[65] But he admits that occassionally there are "people on both sides that become over-zealous and say unfriendly things in both Christian and Muslim communities, but is not the nature."[66]

Similarly, Mustapha Abdullah is of the opinion that Muslim relations with other religious people in Ghana have been positive in the sense that it promotes peaceful co-existence which has enhanced national cohesion.[67]

In all these submissions and analyses, it appears that there is that general understanding that Muslims in Ghana, and for that matter their leaders are peaceful. Their relationships with non-Muslims have been very cordial and this has enhanced peaceful co-existence in Ghana. Inspite of these commendations for Muslim relations in Ghana, there are numerous occasions whereby Muslims have had fatal clashes with Christians and Traditionalists as indicated in detail in chapter two of the present thesis. And that is some of the reasons why there are concerns about the need to consolidate the fragile peace that exists among Muslims and

64 Iinterview with Maulvi Yusif Yawson in Accra on 26th June, 2017

65 Interview with Rev. Professor Emmanuel Asante in Accra on 28th July, 2016.

66 Ibid.

67 An interview with Mustapha Abdullah in Accra on 15th February, 2016.

between Muslims and non-Muslims. And this calls for effective education on Islamic values for peacebuilding within the Muslim communities in Ghana. This is necessary because if those concerns are not worked on, it could explode and impede the peacebuilding efforts in Ghana. The intra-Muslim violence witnessed 1980s and the 1990s in Ghana should be a wake-up call for peacebuilding actors in Ghana, especially the National Peace Council (NPC) to address these concerns within Muslim communities in the country. It is expected that the NPC will frequently engage the leadership of various Muslim groups in the country in order to compel them to work together in the interest of communal peace and national harmony.

5.2.5 The need for increased peacebuilding efforts

Despite the relative good relationships between Muslims and Christians in Ghana, overwhelming majority of both Muslims and non-Muslims respondents are of the view that there is the need to increase dialogue among Muslims and other religious in order to deepen the peace in Ghana. These views are coming at the back drop of recent seemingly growing tensions between Muslims and Christians as the study indicates, especially in the area of education. Such a move is needed in order to prevent the relapse of the largely positive relations that have been developed among Muslims and non-Muslims in the country. Below is the summary of the analysis of data collected on the need for increased dialogue between Muslims and non-Muslims:

Table 21:
Code 12: Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana?
(Muslim Respondents)

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	93	74.4	74.4	74.4
Agree	28	22.4	22.4	96.8
Strongly disagree	2	1.6	1.6	98.4
Disagree	2	1.6	1.6	100.0
Total	125	100.0	100.0	

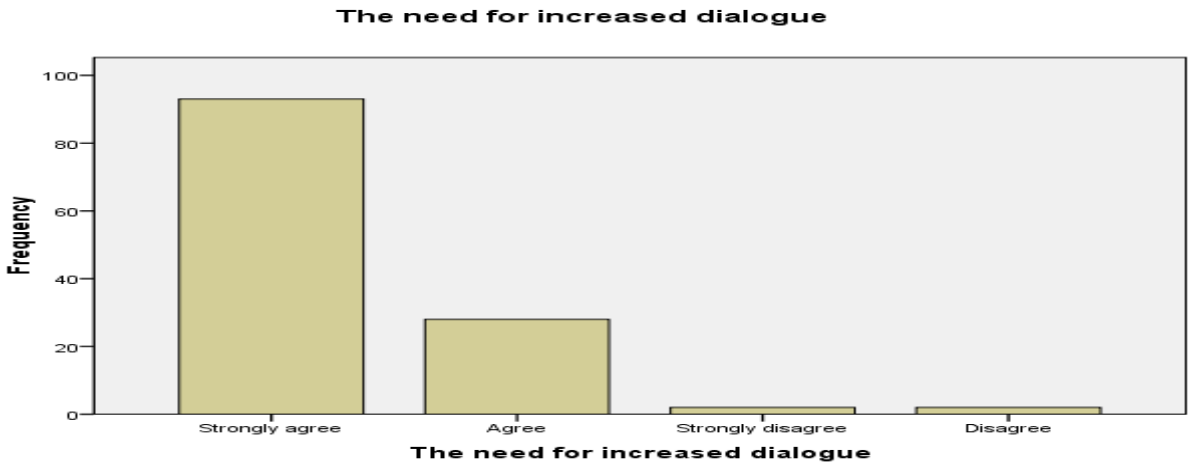
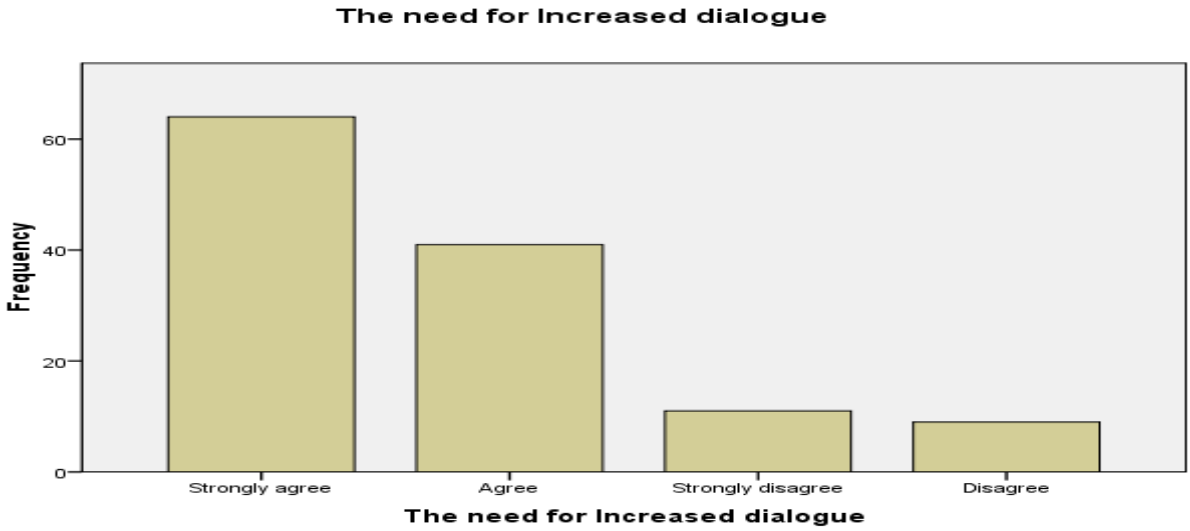


Table 22:

Code 12: Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana?

Non-Muslim Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	64	51.2	51.2	51.2
Agree	41	32.8	32.8	84.0
Strongly disagree	11	8.8	8.8	92.8
Disagree	9	7.2	7.2	100.0
Total	125	100.0	100.0	



The analysis shows that 98.4 percent and 84.0 percent of Muslim and non-Muslim respondents respectively agree that there is the need to increase dialogue among religious groups in Ghana. These results also suggest that Ghanaians are aware that working at peace is a continuous process and its key ingredient is keeping good relationship and continued collaborative work. This understanding for sustaining the peace in Ghana is very essential because continuous human interactions and sharing of experiences is considered to be at the core of any effort at building the peace.[68] It is in the same vein that Elizabeth Amoah opines that Ghanaians ought to go beyond mere tolerance to embrace good relationships in order to sustain the peace in the country.[69] For Amoah, "good relationships means that we don't just tolerate each other but we understand and respect each other".[70] Indeed, it makes enormous sense to think that good relationships will enable people of diverse beliefs and doctrinal worldview to work together and this may shed off stereo-types and misconceptions that impede harmonious and peaceful co-existence.

But increased religious interactions and peacebuilding collaborative initiatives in Ghana will need to be focused on both intra-Muslim and inter-faith interactions. This is because the need to increase both intra-Muslim and inter-religious interactions in Ghana in order to sustain the relative peace in the country has been identified and emphasized by both Muslim and non-Muslim respondents of the study. Indeed, the observations made by Sheikh Umar Ibrahim Imam and Kwesi Anning coupled with the lingering tensions between Muslim groups in Ghana in recent times as indicated in chapter two of the present study suggest that there is some amount of intra-Muslim tensions and suspicions in Ghana that demands increased efforts towards intra-Muslim tolerance in Ghana. In this regard, emphasis on Muslim unity in

68 See John Paul Lederach, Building Peace: Sustainable Reconsideration in Divided Societies, USIP Press, 1997, p.84.
69 Interview with Professor Elizabeth Amoah in Accra on 25th February, 2016.
70 Ibid.

the context of collective action for social good has been identified as one of the ways for enhancing intra-Muslim peace and by extension, the peace of the community in which they live.[71] In view of this, Mohammed Abu-Nimer argues that the concept of the '*Ummah*' in Islam ought to engender intra-Muslim unity because it has been a concept for Muslim collective action for communal good since the time of the Prophet (pbuh).[72] Muslim unity as a force for stability and a prerequisite for inter-religious tolerance and interaction was exemplified by the Prophet through the provision in the Constitution of Medina drawn in the year 622 CE.[73] In that constitution, Muslim unity and brotherhood was established and consolidated first before the clauses on inter-religious cooperation with Jewish tribes in Medina were negotiated.[74] And so, Muslims are expected by the dictates of their own religion to unite in order to work for the peace of the world. The Qur'ān makes it imperative for Muslims to eschew destructive divisions when it states: "Hold fast the rope of God together and do not be divided".[75] And as people of faith who are expected to spread the peace message of Islam to humankind, it is incumbent that there is peace among them. It is in view of this that the Prophetic statement: "Spread peace amongst yourselves" (*ifshū salāmah baynakum*)[76] becomes relevant. This instructive but positive message of peace from the Prophet (pbuh) ought to spur on Muslim to "cook" peace among themselves in order to be able to share peace with the entire humanity.

But there are issues which need to be adhered to by all shades of Muslims in order to establish peace and harmony among them. One of such issues is the respect for doctrinal

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71 See Mohammed Abu-Nimer, Noviolence and Peace Building in Islam, The University Press of Florida, 2003, pp.74-75

72 Mohammed Abu-Nimer, Noviolence and Peace Building in Islam, The University Press of Florida, 2003, p.74.

73 See Muhammad Husayn Haykal, The Life of Muhammad, American Trust Publications, 1976, pp.180-183.

74 Ibid.

75 The holy Qur'ānchapter 3 verse 103.

76 Imam Abu Zakariya Yahya Bin Sharaf An-Nawawi, *Riyadh-us-Saleheen* (translated by S.M. Madni Abbasi) Vol. 1, Islamic Book Service, 2009, p.449.

differences. Intra-Muslim peaceful co-existence can materialize if there is respect for intra-Muslim doctrinal differences and opinions. And it goes without saying that if peace brews from within Muslims it will flow into the peace of the community in which they live. This kind of communal action towards peacebuilding resonates with contemporary peacebuilding approaches. For example, John Lederach talks about building a peace constituency whereby the constituents are seen as part of the resources for peacemaking and not recipients.[77] It is in this context that the concept of tolerance and respect for diversity should be pursued among the Muslim community in Ghana as a constituency for peace in the country. The promotion of nonviolence and peace building among the diverse Muslim community in Ghana through collective and collaborative actions will respond to the peace needs and interests of their of Muslims and that of Ghana as a whole. For collective and collaborative peacebuilding actions ought to serve the needs and interests of the parties involved as Lederach posits.[78]

Muslims are therefore expected to use unity of purpose that the concept of the '*Ummah'* in Islam affords to leverage their relationships for a just and peaceful society.[79] It is in this light that it becomes imperative for Muslim leaders in Ghana to increase intra-faith interactions and dialogue among themselves and their followers in order to promote peace and development in their communities; and to consolidate the fragile peace in the country as a whole.

Additionally, there is the need to increase inter-religious interactions for peaceful and harmonious co-existence in Ghana. Even though the analyses so far suggest that there is a good relationship between Muslims and non-Muslims in Ghana, certain events which occurred recently indicate that the religious tolerance in Ghana is fragile. As indicated in

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77 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press,1997, pp. 94-95.

78 Ibid

79 Mohammed Abu-Nimer, *Noviolence and Peace Building in Islam*, The University Press of Florida, 2003, p.74.

chapter two of this thesis, there have been sporadic violence between Muslims and non-Muslims in Ghana since the 1990s; and this has been lingering on sporadically since then. For example, in February 2016, clash between the Muslims and traditional authorities in Tafo, a suburb of Kumasi, the second biggest city of Ghana led to the death of one person.[80] The violence was a result of a dispute which relates to a burial place for Muslims in that community.[81]

Another event in 2016 which brought enormous tensions between Muslims and Christians was when the Government of Ghana signed an agreement with the United States of America to host two former Guantanamo Bay detainees, Mahmud Umar Muhammad Bin Atef and Khalid Muhammad Salih Al-Dhuby in Ghana.[82] The two had been discharged of all criminal offences by the United States and declared as "low risk". Key Christian groups in Ghana such as the Catholic Bishops Conference, the Christian Council of Ghana and the Council of Pentecostal Churches issued statements to ask the government to return the former detainees.[83] However, the Muslim community thought that the Christians were rejecting the former Guantanamo Bay detainees who were declared by the government of the United States of America as not being security threats because they were Muslims.[84] However, the National Chief Imam of Ghana, Sheikh Osmanu Nuhu Sharubutu issued a statement and asked Muslims and Ghanaians to accept the two detainees on compassionate grounds.[85] These two different opinions brought great tension between Muslims and Christians in Ghana

80 See Daily Graphic (February 11, 2016), "Bloody day in Ashanti", p,3.

81 See Daily Graphic (January 11, 2016),"Review asylum to Guantanamo prisoners: Three Christian groups", Available at: https://www.graphic.com.gh/news/general-news/review-asylum-to-guantanamo-prisoners-three-christian-groups.html. Accessed on 23/08/2017 at 2.00pm.

82 Ibid.

83 Ibid.

84 See Pulse.com.gh (14/01/2016), "Accept Gitmo detainees on humanitarian grounds - Chief Imam". Available at: http://www.pulse.com.gh/news/fear-not-accept-gitmo-detainees-on-humanitarian-grounds-chief-imam-id4559232.html Accessed on 23/08/2017 at 2.30pm.

85 Ibid.

as the issue was turned into Christian-Muslim issues. Also, the recent demonstration by Muslims in Western Region of Ghana on the force of Muslim students in Christian Mission Schools to go attend Church services; and the subsequent petitioning of the National Peace Council by the Muslim Caucus in Ghana's Parliament to intervene on this matter[86], as earlier indicated, is a clear sign that the good relationship that exists between Muslims and Christians which indicates religious tolerance and peaceful co-existence in Ghana is indeed fragile and therefore needs to be deepened.

Therefore, the call for increased inter-religious engagements is legitimate. There is the need for collaborative projects between Muslims and non-Muslims in Ghana that will reduce the protracted but hidden suspicion and mistrust that have characterized the relationship between Muslims and particularly Christians in the country. And because this study is about Muslim peacebuilding, the focus is on how Muslim leadership in Ghana can initiate inter-religious engagements with non-Muslims. In order to reduce suspicion, mistrust and tension between their followers and that the followers of other religions in Ghana, it is expected that Muslim leaders will embark on collaborative programmes and projects with their counterparts in other religions to send a message of peaceful co-existence to the general religious public of Ghana.

5.3 THE ROLE OF WOMEN IN ISLAMIC PEACEBUILDING

The role of women is critical in every peacebuilding efforts. Even though women's involvement in religious peacebuilding is often invisible due to the domination of men at religious leadership,[87] their work in society through family and communal roles contribute immensely to societal peace. The emphasis on improving communal relationships as a

86 See Graphic online (22nd February 2015), *Discrimination against Muslim students: Christian Council calls for consensus*. Available at: http://www.graphic.com.gh/news/general-news/discrimination-against-muslim-students-christian-council-calls-for-consensus.html Accessed on 09/08/2017 at 11.00 am.

87 See Katherine Marshall and Susan Hayward, *Women in Religious Peacebuilding*, United States Institute of Peace, 2011, p. 5.

strategy for building peace as extensively posited in this thesis cannot be complete without engaging in the analysis of the perspective of women in religion on peacebuilding. In the context of this study, how the Ghanaian woman understands peacebuilding is of great importance. This segment of the chapter five engages in the analysis of the views of Mercy Amba Oduyoye who has been the voice of women in religion in Ghana. The segment briefly looks at gender concerns in peacebuilding in Ghana.

5.3.1 Women concerns on peacebuilding in Ghana

On the question of gender concerns that need to be tackled in relation to peacebuilding in Ghana, this is what Mercy Amba Oduyoye had to say:

> "For the gender issues in religion, a lot of books have gone into dealing with these gender issues. My one concern is that we have focused on the fact that it's the women who have got the short end of the stick and they are the ones that suffer when anything happens. We have focused so much on the women and we have said who are you as a human being and what are the things that you need to really live well for and what is impeding your progress? But we have done this with the women without the men". [88]

This response from Oduyoye appears to question the perspectives from which women issues in religion are discussed. This response suggests that the discussion about women has mostly been focused on women as victims of societal problems rather than their legitimate contribution to the development of society. In view of this valid interrogation on women issues from Aduyoye, peacebuilding discussion and initiatives relating to women in religion must go beyond seeing women only as the most vulnerable group during conflicts and

[88] Interview with Mrs Mercy Amba Oduyoye in Accra on 6th September, 2017.

perpetration of violence. In view of this, Katherine Marshall and Susan Hayward argue that the analysis of women's role in peacebuilding must begin with "a more expansive understanding of what constitutes peace".[89] For Marshall and Hayward, defining peace narrowly as being the work of "bringing armed groups into non-violent processes" does not reflects the fundamentals that constitute a peaceful society; and that positive peace is synonymous with social justice in many ways.[90] Expatiating on the need for a comprehensive understanding of peace in which the real contribution of women is located, Marshall and Hayward state:

> "This approach takes into account a wide range of fields in which women are often better represented–from development and public health to political advocacy–all of which contribute to creating stable, just, and peaceful societies. Women who provide social services or assistance to the needy, engage in trauma healing or reconciliation, and help in rebuilding communities by caring for the marginalized groups such as orphans, informal workers, and widows, or providing microfinance, are considered builders of this definition of peace. A more comprehensive approach to peace also means that violence indirectly related to war and civil strife, especially domestic violence and trafficking, is taken into account".[91]

Clearly, this definition of peacebuilding by Marshall and Hayward presents crucial social elements such as domestic violence, care for orphans, and the plight of widows. And these are issues which do not only affect women but also call for their involvement in tackling

89 Katherine Marshall and Susan Hayward, *Women in Religious Peacebuilding*, United States Institute of Peace, 2011, p. 5.
90 Ibid.
91 Ibid.

them for a really peaceful society.

Commenting on the approach being used when it comes to peacebuilding initiatives in Ghana and the role of women, Mercy Amba Oduyoye has this to say:

> "I think we haven't done so well with approaching these things from gender. We have approached it from the sex issue. You are a female by sex; and because of that you are that and so on. Now gender is power relations between men and women. So we need to look at the power relations between men and women and get both men and women to do that discussion. And you know, when people are doing discussions they often say it's the Muslims who are oppressing their women and when they go to the Mosque the women sit at the back and so on. That is immaterial. Wherever you sit God knows that you are there. So it doesn't matter, those who want to sit in front, let them sit in front. But the issue is when you have scriptures that are trying to downgrade the humanity of women that a problem". [92]

These views expressed above by Oduyoye suggests that social issues such as violence that has bedevilled humanity across the globe must be tackled by both men and women on mutual recognition and respect that they all have equal roles to play. But the argument expressed by Oduyoye has a basis in the Islamic Tradition. The Qur'ān designates all human beings, both male and female, as the '*Khalifah'* (vicegerent) of Allah on earth;[93] and means that all human beings whether male or female carry equal responsibility of ensuring Allah's will on earth. Again, the Qur'ān clearly reminds Muslims that no human being is superior to another human being

[92] Interview with Dr Mercy Amba Oduyoye in Accra on 6th September, 2017.

[93] See The holy Qur'ānChapter 2 verse 30.

except in piety (*taqwa*); [94] and that the true extent of piety can only be determined by Allah. It therefore stands to reasoning that, women are seen as bona fide stakeholders in dealing with all social issues including tackling violence and promoting social peace rather than being viewed only as beneficiaries of the struggles of men. For Muslims, the case of Hajar for instance, presents Allah's demonstration of how women can also be responsible and accountable in the affairs of the world. Hajar's perseverance, due diligence, hard work and prayers at the time that her husband left her and her baby Ismail at the desert paid off with the discovery of *Zamzam* (the spring water located in the haram). Consequently, Hajar's struggle and triumph became part of the rituals of Hajj, the fifth pillar of Islam. Her running between the hills of Safa and Marwa to search for sustenance for baby Ismail became an important ritual of Hajj for all Muslims, male and female alike.[95] In this respect, Hibba Abugideri contends that Hajar "symboli es the strength and courage of God's chosen agents".[96] Moreover, Rabiatu Ammah asserts that Hajar's endeavour was her *Jihād*, in that she strived for the survival of her son succeeded; and that "going between the two hills was an indication not only of her resolve to surmount the problem, but also showed that Hajara persevered and did not relent in her efforts".[97] The story of Hajar indicate how Allah has equally endowed women with wisdom and tenacity to deal with issues that affect them directly or indirectly. And according Ammah, a woman's wisdom is ubiquitous and it is inherent because of her status as khalifa of God like any other human being.[98] Therefore, it goes without saying that any Islamic peacebuilding initiative must involve women in all the

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94 The holy Qur'ān Chapter 49 verse 13.

95 See Abdul-Azeem Badawi, *The Concise Presentation of Fiqh of the Sunnah and the Noble Book*, International Islamic Publishing House, 2007,p. 335.

96 Hibba Abugideri, Hagar: A Historical Model for Gender Jihād, in Y. Y. Haddad and J.L Esposito (eds.) *Daughters of Abraham: Feminist Thought in Judaism, Christianity and Islam*, University of Florida Press, 2001, p.88.

97 Rabiatu Ammah, *Hope Is as Strong as a Woman's Arm: Mobilizing amidst Violence against Women and Girls in Africa and Its Diaspora-Reflections of a Ghanaian Muslim Woman*, Journal of Race, Ethnicity, and Religion, Vol.7, Issue 1.8, Sopher Press, 2016, p.12.

stages, from planning to the implementation.

But how can one engages in a discourse on Islamic tolerance and peaceful co-existence without a reflection on violence being committed against some women in the name of Islam? It is no secret that some Muslim women suffer domestic violence; some Muslim girls are subjected to force under-age marriages; some Muslim women are being thrown out of their marital homes through indiscriminate pronouncement of *talāq* (divorce); some Muslim women are left to endure the pains of abuses in polygamy; and some Muslim girls are forced to go through female genital mutilation (FGM). These are issues that need to be addressed in any Islamic peacebuilding effort. An Islamic Theologian, Sayyid Qutb argues that peace in Islam begins at home whereby the husband supports and protects the family in all aspects of their lives.[99] Going by this, it can be said that no genuine Islamic peacebuilding can take place without Muslims working to remove all forms of violence that inhibit peace at the family level. And here is where the role of the Muslim becomes critical.

5.4 CONCLUSION

The analysis and discussion in this chapter reveal five key issues. Firstly, tolerance and toleration are Islamic values which are envisioned to engender respect for diversity, the recognition of other beliefs and culture, and the acceptance of all facets of pluralism inherent in the human race. As such the Qur'ān is replete with numerous verses which can be utilized to promote tolerance and peaceful co-existence between Muslims and non-Muslims. And it appears early Muslim societies starting from the first Muslim community in Medina headed by the Prophet (pbuh) put the Qur'ānic injunctions on tolerance, pluralism and respect for

98 Rabiatu Ammah, 'And they Must also Call unto the Way of the Lord with Wisdom': The Perspective of a Muslim Woman on African Women in Inter-Faith Encounters, in C.N. Omenyo and E. B. Anum (eds.) *Trajectories of Religion in Africa: Essays in Honour of John S. Pobee*, Editions Rodopi B,V. 2014, p.196.

99 Sayyid Qutb, Islam and Universal Peace, American Trust Publications, 1977, p.30.

diversity into practice in their encounters with non-Muslims. This must be the Islamic order.

Secondly, the analysis and the discussion have established that there is the need for increased intra-Muslim dialogue in Ghana. It appears that Muslims relate better with non-Muslims than among themselves. In order to enhance the peace in Ghana, it is imperative for Muslim leaders in Ghana to engage in intra-faith interactions and dialogue among themselves and encourage their followers to do same.

And thirdly, it appears that the relationship between Muslims and non-Muslims in Ghana is very cordial. However, the rising tensions in recent times between Muslims and Christians suggest that there is more room for improvement when it comes to religious tolerance and peaceful co-existence. Therefore, there is the need for more collaborative activities between Muslims and non-Muslims to reduce tension and mistrust among their respective followers in order to engender good relationship for peace.

CHAPTER SIX

STUDY SUMMARY, KEY FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

The present thesis has been engaged in the context of espousing peacebuilding values in the Islamic tradition and the need for increased peacebuilding efforts in Muslim communities with Ghana as the case study. This was done in view of the increased unleash of violence through acclaimed Islamist extremism and radicalization. Consequently, the discussion and analysis are placed within the context of the three main issues. Firstly, in order to answer the question of whether peacebuilding is discernible in Islam as a religious tradition, the present thesis attempted to probe the primary sources of Islam with objective of exploring key Islamic values which have the capacity to promote general peace in communities in which Muslim live. In this regard, Islamic peacebuilding infectious values such as compassion, love, kindness, forgiveness, justice, respect for human dignity, doing good and reconciliation have been explored in this study. In the same vein, the thesis examines nuances of tolerance within Islamic tradition and history and how it shapes the debate on Islamic peacebuilding. But in doing so, the researcher explored the polemics of the Islamic concept of Jihād which underpins the use of force in Islam vis-a-vis these peace-oriented values in the very primary sources of the religion.

Secondly, the study investigated the Islamic pillar of Hajj and its efficacy and nuances for the promotion of peace among Muslims and the communities in which they live. In this vein, critical values of peacebuilding such as forgiveness, reconciliation, unity and good relationships and others which form the major themes in Hajj have been critically analyzed. And this was pursued in the context of religious peacebuilding that inures to the collective

peace and security of the society. In this regard, the case study of Ghana largely forms the unit of analysis.

And thirdly, the study evaluated the state of Muslim tolerance of other religions in Ghana and how this affects peaceful co-existence in the country. In view of this, the study investigated the dynamics of intra-Muslim and inter-faith relations and how it affects peace and security in the country. The study further explored possible ways of collective action between Muslims and non-Muslims to pre-empt tension and mistrust among their respective followers in order to foster good relationships that could consolidate the relative peace that exists in the country.

Subsequently, this final chapter of the thesis concludes the study. The chapter summarizes the entire study and discusses key findings of the study. Moreover, recommendations based on the findings are made in order to set the tone for future peacebuilding research and initiatives which relate to this study. And finally, the chapter winds up the study with general conclusion to the entire thesis.

6.2 STUDY SUMMARY

This segment of the concluding chapter summarizes the core issues raised in the present thesis from chapters one to five. Chapter one introduces the study and presents a solid foundation upon which the study is anchored. It sets out the statement of the problem, rationale, aim and objectives, and sets out the key research questions which underpins the study. Moreover, the chapter lays theoretical framework upon which the research is pursued. Furthermore, chapter one puts forward the research methods utilized to collect data; clearly spells out the scope of the study showing both inclusion and exclusion criteria; and deeply engages in review of relevant literature on the study.

In chapter two, the thesis critically evaluated the nuances of violence in Islamic texts and among Muslims in the context of Ghana. The researcher deemed it necessary to premise a discussion of Islam and peacebuilding on the perceived notion of violence inherent in the

primary sources of Islam; and on the historical antecedent of intra and inter-religious conflicts in Ghana. This affords the thesis the opportunity to place the discourse in realistic contexts so as to engender informed discussion and analysis on the topic. In all, the chapter establishes that the perception of Islam being a source of violence and insecurity is documented in many scholarly and academic discourses. It also concludes that the Islamic concept of Jihād can be a source of violence especially when it is manipulated by trouble-makers for selfish interest since there are many verses in the Qur'ān that appear to justify and promote the use of violence by Muslims. The chapter further establishes that even though Ghana is a relatively peaceful country, previous experiences of intra and inter-religious conflicts make it imperative for sustainable religious peacebuilding efforts in order to deepen relationships for peaceful co-existence. In this regard, an academic enquiry such as that of the present thesis is desirable.

Chapter three of the thesis discussed Islamic values that can be utilized to promote peacebuilding, particularly among Muslims. The chapter established that Islam as a religion is replete with values, principles and concepts that can promote peacebuilding and non-violence if well tailored. Values such as compassion, love, kindness, forgiveness, the pursuit of justice, respect for human dignity, doing good, equality, peacemaking and reconciliation among others are imperatives in Islam that can be utilized to further the cause of peace in society. Moreover, the chapter established that there are numerous texts on peace that are found within the liturgy of Islam as a religion which ought to be a channel for the understanding of the value of peace by Muslims. For instance, the basic daily greetings of Muslims "*Assalaamu Aleikum*" (peace be upon you) is a peace text inherent in the practice of Islam that is professed by every Muslim on the surface of the earth.

Furthermore, the chapter revealed that tolerance and toleration is an Islamic value which is envisioned to engender respect for diversity, the recognition of other beliefs and culture, and

the acceptance of all facets of pluralism inherent in the human race. As such, the Qur'ān is replete with numerous verses which can be utilized to promote tolerance and peaceful co-existence between Muslims and non-Muslims. Also, it appears early Muslim societies starting from the first Muslim community in Medina headed by the Prophet (pbuh) put the Qur'ānic injunctions on tolerance, pluralism and respect for diversity into practice in their encounters with non-Muslims.

Chapter four focuses on how Hajj as an Islamic recurrent ritual can be used to promote peace among Muslims and communities in which they live. The analysis in this chapter was done in the specific context of the Muslim community in Ghana. The chapter revealed that Hajj holds potential for peacebuilding among Muslims and between Muslims and their non-Muslim neighbours. Critical values of peacebuilding such as forgiveness, reconciliation, and good relationships among others have been attested to by Hajj pilgrims and Islamic scholars as values that impact on pilgrims during preparations and performance of Hajj. The chapter further established that the Hajj village concept in Ghana can inure to positive impact in society if well planned with peacebuilding focus. It can create a peacebuilding avenue whereby performers of Hajj will become peace ambassadors in their various communities as those who perform Hajj in Ghana (*Alhajis* and *Hajias*) are highly regarded by both Muslims and non-Muslims. Preceding the data analysis on Hajj and Muslim peacebuilding in Ghana in this chapter is a detailed discussion on research methods utilized to collect data for the study. The discussion details research techniques used and the sample size utilized as well as the scope of the field work undertaken.

And chapter five which precedes the present chapter of the thesis discusses Muslims and tolerance in Ghana. The discussion established two key issues. Firstly, the analysis of the data collected for this study and the discussion on it establishes that there is the need for increased intra-Muslim dialogue in Ghana; and that it appears that Muslims relate better with non-

Muslims than among themselves. And secondly, it appears that the relationship between Muslims and non-Muslims in Ghana is very cordial. However, the rising tensions in recent times between Muslims and Christians; and between Muslim groups in the country suggest that there is more room for improvement when it comes to religious tolerance and peaceful co-existence.

6.3 KEY FINDINGS OF THE STUDY

Many important issues relating to Islam and peacebuilding as well as Muslims and peace in Ghana have emerged from the study. These include the identification of motives for the use of Islamic texts by some Muslims to unleash violence on non-combatant; core Islamic values for peacebuilding; Hajj as a peacebuilding avenue in Islam and among Muslims in Ghana; and Ghanaian Muslims and religious tolerance. This section of the chapter looks at these key findings of the study in details.

6.3.1 Ulterior motivations for the use of Islamic texts for violence

One of the issues that have come to the fore in this study especially from the literature on peace and violence in Islam is that there was always an ulterior motivation for those who use Islamic texts to engender violence on a group of people. The selfish motives range from politics to economics. But in whatever motivation scenario being looked at, one thing occurs: Islamic texts are used to justify the violence being unleashed. For instance, Ayşe Kadayifci-Orellana identifies how essential it is for a self-seeking Islamist to radicalize his followers as a necessary pre-requisite for unleashing violence.[1] And in doing so, the Qur'ān and other Islamic sources are used out of context in order to give meaning to such teachings.[2] In this regard, a typical radicalization for selfish political agenda uses religious images and

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[1] Ayşe Kadayifci-Orellana, *Religion, Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003, p. 23.

[2] Ibid.

expressions, sagas, mythology and tales which resonate with the religious community in order to link the minds of the population.[3] These opportunistic tendencies are made possible because there are Qur'ānic texts that seem to provide such explicit justifications for use of violence against unbelievers. As a result, Fred Donner argues that "deciding whether the Qur'ān actually condones offensive war for faith, or only defensive war is really left to judgement of the exegete".[4] Similarly, Tariq Ramadan concludes that some Muslim leaders and groups have misrepresented the concept of Jihād for their selfish purposes of oppression and terror.[5] According to him, such leaders and groups "torture, kill and destroy both nature and the cultural and artistic heritage of humanity" in the name of Islam.[6] Ramadan opines that "a Jihād against the 'Jihādist' fraud" must be waged against groups such as Boko Haram and Islamic State of Iraq and Syria (ISIS) among others in order to stop the unleash of violence in the name of Islam.[7]

Additionally, two influential western scholars, Rudolph Peters and Montgomery Watt contend that the objectives of offensive Jihād, the basis for most 'islamically-claimed' violence are economic and political; and not religious. For Peters, the goal for Jihād is "the expansion- and also defense – of the Islamic state".[8] On his part, Watt argues that "Most of the participants in the expeditions probably thought of nothing more than booty...".[9] These and other similar allusions in the literature discussed in the thesis reveal an almost a consensus that some Muslims promote violence in society for reasons other than Islamic

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3 Ibid.

4 Fred M. Donner, The Sources of Islamic Conceptions of War. In John Kelsay and James Turner Johnson (eds,), *Just War and Jihād: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions*, , Greenwood Press, 1991, p.47.

5 Tariq Ramadan, *Islam: The Essentials* (Translated by Fred A. Reed), Penguin Random House, 2017, p.164.

6 Ibid.

7 Ibid.

8 Rudolph Peters, Jihād in Mediaeval and Modern Islam. In Rudolph Peters Trans. and (ed.) *The Chapter on Jihād from Averroes' Legal Handbook Bidayat Al-Mudjtahid and The Treatise 'Koran and Fighting' by The Late Sheikh Al-Azhar, Mahmud Shaltut*, Brill, 1977, p.3.

9 W. Montgomery Watt, *Islamic Political Thought: Basic Concepts*, Edinburgh University Press, 1980, p.18.

religious imperatives. This understanding is critical when discussing the use of violence by Muslims especially in the context of Jihād in the contemporary times.

6.3.2 Core Islamic values for Muslim peacebuilding

Another key finding of the study is the systematic profiling of Islamic religious values which can promote peace and peacebuilding initiatives among Muslims by scholars. The study has brought to the fore systematically the core Islamic precepts which have the potency to promote peacebuilding among Muslims. Scholars such as Mohammed Abu-Nimer, Abdul Rashied Omar, Khalid Abou El Fadl, Abdulaziz Sachedina among others have stressed that Islamic values such as forgiveness, compassion, love, kindness, justice , respect for human dignity, doing good and reconciliation among others are potent ethics which can be utilized by peacebuilding actors to promote peace and harmony in Muslim communities. In this regard, Abu-Nimer for instance has identified some key Islamic principles and values that promote non-violence and peacebuilding which he describes as a framework for peacebuilding in Muslims communities.[10] The pursuit of justice *('adl/qist*); doing good for social empowerment (*Khayr and Ihsan*); the universality and dignity of all human beings; equality; the sacredness of human life; the quest for peace; peacemaking; the use of wisdom (*hikma*) and rationality *('aql*); the use of ijtihad (independent judgement) through creativity and innovation; forgiveness (*maghfira*) and compassion (*rahmah*); being responsible for one's deed and actions; patience (*sabr*); collaborative actions and solidarity; the ummah concept; inclusivity and consultation; and pluralism and diversity among others are together considered as framework for Islamic peacebuilding.[11] These Islamic principles and values matter in Muslim peacebuilding because Muslims identify with them and they are enjoined to abide by them in their religious life.

[10] See Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, University Press of Florida, 2003, p.48.
[11] Ibid, pp. 48-82.

6.3.3 Hajj is a unique resource for Muslim peacebuilding

The study has also revealed that Hajj as an annual recurrent religious activity is a unique resource for peacebuilding initiatives among Muslims. This is because the inalienable teachings of Hajj place emphasis on peace[12], forgiveness and reconciliation which are cornerstones for contemporary liberal peacebuilding[13].

Indeed, these virtues of Hajj as contained in the literature are validated by the data analysis on Hajj and peacebuilding in this study. The present study indicates that over 91 percent and about 70 percent of Muslim and non-Muslim respondents respectively are of the view that Hajj inculcates the virtues of forgiveness, reconciliation and unity among pilgrims. It is in this vein that The Muslim World League Journal observes that Hajj as religious experience holds great message and lessons divinely designed for the benefit and wellbeing of all humanity, and that it should result in the spiritual and behavioural development in the life of a Muslim.[14] In this regard, a study by Clingingsmith et al suggests that Hajj makes Muslims more tolerant of their differences and creates a stronger shared identity through the common set of practices inherent in it.[15] This kind of micro peacebuilding initiative is in line with liberal peacebuilding techniques as Lederach posits that one of the socio-economic technique for peacebuilding is to help communities, organi ations and institutions "to acquire an appreciation" for peacebuilding through their own cultural and local settings.[16] This is very important in Muslim peacebuilding initiatives because Muslim rituals such as Hajj and other

12 Hammudah Abdalati, *Islam in Focus,* American Trust Publication, 1975, p.99.

13 See Stephen J. Pope, The Role of Forgiveness in Reconciliation and Restorative Justice: A Christian Theological Perspective. In Jennifer J. Llewellyn and Daniel Philpott (eds.) *Restorative Justice, Reconciliation and Peacebuilding,* Oxford University Press, 2014, p.178.

14 See The Muslim World League Journal vol. 2016, p.1.

15 David Clingingsmith, Asim Ijaz Khwaja, and Michael Kremer, *Estimating the Impact of the Hajj: Religion and Tolerance in Islam's Global Gathering*, HavardKennedySchool Faculty Research Working Papers Series, 2008. Available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1124213. Accessed on 02/09/2017 at 12.40 am.

16 John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, USIP Press, 1997, p.88.

pillars of Islam are recurrent and therefore ought to hold deep sway over the day-to-day life of the Muslim.

6.3.4 Hajj and peacebuilding in Ghana

Another phenomenon that this study has established is that Hajj can be a potent medium to effectively engage Muslims in Ghana on peacebuilding. In this regard, if the pre-departure orientation sessions by both Hajj Agencies and the Pilgrim Affairs Board of Ghana if effectively organized and well tailored on peacebuilding strategies and peacebuilding themes such as forgiveness, reconciliation and love will impact on Hajj participants from Ghana. Indeed, an important point that has come to the fore from the analysis of the data collected from the field is that Muslims in Ghana are passionate about Hajj; and their participation in Hajj processes which begins with pre-ritual preparations makes them feel that they have been enriched with a status earned as a result of performing Hajj as Erin Kenny confirms.[17] Kenny concludes that for Muslims in West Africa "participation in pilgrimage creates a new kind of globally implicated person, a "Hajji" or a "Hajja" and also may influence the relative status of other members of the household".[18] In Ghana, Muslims who have performed Hajj prefer to be called by the status title of "Alhaji" (for a male performer of Hajj) and "Hajia" (for female performer of Hajj); and sometimes, those who have performed Hajj take offence at not prefixing their Hajj titles by their names. Similarly, Susan O'Brien reveals that this new status phenomenon of Hajj provides women in particular with a unique opportunity to raise their status and to be heard in public through the recount of their Hajj experiences which the society cherishes.[19] Therefore, because the status of the one who has participated in the annual Hajj is highly regarded by both Muslims and non-Muslims in Ghana, using core

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17 See Erin Kenny, *Gifting Mecca: Importing Spiritual Capital to West Africa*, Mobilities Vol. 2, No. 3, Routledge, 2007, p.364.

18 Ibid.

19 Susan O'Brien, *Pilgrimage, Power and Identity: The role of the Hajj in the Lives of Nigerian Hausa Bori Adepts*, AfricaToday, 1998, p.32

themes that underpin Hajj such as forgiveness, reconciliation, and the quest for inner peace to promote communal peacebuilding in Ghana can be effective and fruitful.

6.3.5 Ghana's Hajj Village is an opportune avenue for promoting peace

Closely related to the finding discussed above is that the Hajj village concept in Ghana can provide an enormous space for inculcating peacebuilding values among Muslims in Ghana The study respondents on the concept of Hajj village in Ghana and the report of the participant observation suggest that the concept of Hajj village in Ghana if well executed by the Office of the Pilgrim Affairs of Ghana, can be an immutable avenue for inculcating peacebuilding attitudes and postures such as forgiveness, reconciliation and peaceful co-existence among Muslims in Ghana. This is because one aspect of Hajj orientation at the village focuses on reiterating the essence of Hajj to pilgrims in order to help them maximize their spirituality while on the pilgrimage.[20]

By this, scholars who address pilgrims at the Ghana Hajj Village stressed on forgiveness, reconciliation, rebirth and peace as core essence of Hajj.[21] At the final departure orientation at the Hajj village, the key preoccupation themes of emphasis at the orientation include how to perform Hajj and the values pilgrims ought bring from Hajj such as forgiveness, reconciliation, and peace as stated above.[22] This local activity of Hajj holds potentials for peacebuilding as Lederach explains that peacebuilding and conflict resolution thrive when it is built on local contextual and cultural resources.[23]

However, it should be reiterated that the current orientation arrangement at the Hajj village need to be improved upon as the limited amount of time pilgrims spend at the village for Hajj orientations cannot yield much in terms of inculcating peaceful values of Hajj among

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[20] Researcher's Participant Observation Report (Recorded between 26th August- 3rd September, 2016).

[21] Ibid.

[22] Ibid.

[23] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, 1997, p.95.

pilgrims. As discussed in the chapter four of the present thesis, pilgrims who have been processed for departure are given Hajj orientation just for two to three hours at the Hajj village before they board their flights to Saudi Arabia for the annual ritual. Obviously, these couple of hours cannot be enough for an impactful orientation that is expected to influence the lives of pilgrims in order to engender peacebuilding in communities Muslims live. The Hajj village concept in Ghana needs to be re-engineered to focus more on the spiritual and social teachings that underpin Hajj as a pillar of Islam such as peace and reconciliation. By this, it is expected that pilgrims will spend days rather than hours at the village in order to be engaged more in the core essence of Hajj and how it can affect societal good through intensive orientation sessions.

6.3.6 Ghanaian Muslims and the reconciliatory power of Hajj

The analysis of data collected from Hajj respondents of the study reveals that Ghanaian Muslims connect the overall objective of Hajj as a ritual to forgiveness and reconciliation not only in relation with Allah but also with family members and neighbours. The study found that when most Ghanaian Muslims decide to embark on Hajj, they recall their broken relationships with their families and neighbours and seek to amend such relationships by asking for forgiveness and reconciliation before they depart for Hajj. They do this with the belief and understanding that Hajj is about peace and reconciliation with Allah. And that until they (the pilgrims) reconcile their differences with fellow human beings, they cannot reconcile their trespasses with their Creator. Clingingsmith et al confirm the centrality of forgiveness in the performance of Hajj when they state: "Pilgrims seek forgiveness under the belief that, if performed with sincerity, the Hajj expatiates past sins".[24] In a hadith narrated by

[24] David Clingingsmith, Asim Ijaz Khwaja and Michael Kremer, *Estimating the Impact of the Hajj: Religion and Tolerance in Islam's Global Gathering*, Harvard Kennedy School Faculty Research Working Papers Series RWP08-022, 2008, p.5. Available at: http://ksgnotes1.havard.edu/Research/wpaper.nsf/rwp/RWP08-022. Accessed on 02/09/2017 at 4.00pm.

Abu Hurairah, the Holy Prophet (pbuh) is reported to have prayed: *"O Allah forgive the pilgrim and whoever he asks forgiveness for"*.[25] This hadith pre-suggests that forgiveness and reconciliation form the core objective of Hajj. As such the reconciliatory activities by prospective Ghanaian pilgrims are intended to repair broken relationship and promote communal peacebuilding in anticipation of asking for forgiveness from Allah at Hajj. This resonates with Lederach's argument that building relationships is a key precept of sustainable peacebuilding; [26] and therefore any social setting or circumstance that gives such opportunity must be encouraged and leveraged on. Again, even within the framework of peace studies, reconciliation presents a space to acknowledge the concerns of the past and the envisioning of the future in order to reframe the present as Lederach explains.[27] Therefore, it can be said that Hajj has a reconciliatory power which can be utilized by peace actors to promote or build peace among Muslims.

6.3.7 Islam, Tolerance and the Context of Muslims in Ghana

With regard to Islam, tolerance and the context of Muslims in Ghana, many findings have ensued in the present thesis. But the key findings in relation to tolerance have to do with the word tolerance in the Qur'ān as the most primary source of Islam; proof-texts on tolerance and plurality in Islam; religious tolerance is key in Ghana's general peace; the fragility of the peace in Ghana; Muslims in Ghana are relatively tolerant; and Muslim leaders in Ghana are interested in working with non-Muslims for peace.

6.3.8 The word 'tolerance' has no equivalence in the Qur'ān

Another significant finding of the study is the fact that the word "tolerance" or "toleration" as a concept and value in Islam has no equivalence in the Qur'ān. Indeed, the word 'tolerance'

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[25] Ibn Kha eemah's Sahih, Hadith no. 2516. Also, see Al-Hakim No. 1612.

[26] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, 1997, p.26.

[27] Ibid, p.27.

or toleration has no specific equivalent in the holy Qur'ān, the most primary source of Islam. This fact is aptly acknowledged by Yohanan Friedmann when he states: "The Qur'ān does not have a specific term to express the idea of tolerance, but several verses explicitly state that religious coercion (*ikrāh*) is either unfeasible or forbidden..."[28]. Additionally, Rashid reveals that the Arabic linguistic equivalent of '*tasamuh*' and its verbal derivatives '*samaha*' which is normally used by Islamic scholars to denote tolerance are not also found in the Qur'ān.[29] Contemporary Muslim scholars have been using '*tasāmuh*' from the word '*samha*' as the equivalent word for tolerance.[30] The origin of the word in relation to tolerance has been cited in a hadith (a prophetic statement): "*ahabbu al-din ila Allah al-hanifiyya al-**samha***" meaning "the religion most beloved to God is the kindly hanifiyya".[31] Another hadith in which the word '*samha*' is mentioned and utili ed by contemporary Islamic scholars states: "*li-ta'alama yahūd anna fī dīninā fushatan innī ursiltu bi-hanifiyya **samha***" (meaning: "Let the Jews know that in our religion there is latitude; I was sent with the kindly hanifiyya").[32] The signification of this finding does not lie in the fact that the word "tolerance" is not categorically stated in the Qur'ān but rather its implications in the context of Muslim intolerance manifested in the narratives and activities of groups such as ISIS and Boko Haram among others. But Rashied Omar argues that Qur'ān advocates for "*ta'aruf*" which literally means "getting to know the other" rather than a mere tolerance.[33] Omar draws on the Qur'ān to argue that Allah has enjoined all human being, Muslims and non-Muslims alike, to embrace '*ta'aruf*' and celebrate all forms of diversity including religion, gender and culture.[34]

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28 Yohanan Friedmann, *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition*, Cambridge University Press,2003, p.1.

29 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action, Vol. 16, 2011, p.18.

30 See Qur'ān2:213; 2:256; 3:64; 5:48; 18: 29; 49:13; 60:8; and 109:1-6 among others.

31 Sahih Bukhari, Kitab al-Iman 29.

32 Ibn Hanbal, *Musnad*, Vol.6, al-Maktab al-islami li-'itibā'a wa al-nashr, 1978, p.116.

33 A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19.

34 Ibid.

6.3.9 Proof-texts on tolerance and plurality are abounding in Islam

As alluded to by Friedmann and other scholars and the discussion of proof-texts on tolerance in Islam, the thesis reveals that the Qur'ān is replete with verses that recognise religious tolerance, pluralism and respect for diversity. In some of these passages, there are clear references to the oneness of humankind under one God; the particularity of religions brought by the prophets and the role of revealed messages in handling differences that affect communities of faith, as Abdulaziz Sachedina argues.[35] But Abou El Fadl contends that despite the abounding texts on tolerance, pluralism and respect for diversity in the Islamic tradition, the concept of diversity remains underdeveloped in Islamic theology.[36] This is because the Qur'ān does not provide instructions or regulations on how diverse nations or tribes are to acquire knowledge of each other; and therefore it was expected that the classical commentators of the Qur'ān could have explored the type of social interaction that will result in people "knowing each other" as the Qur'ān sanctions.[37] Abou El Fadl's conclusion on the development of the concept of diversity in Islamic theology calls for efforts by contemporary Islamic Theologians to explore innovative social interactions that engenders inter-religious interactions with the view to know and understand each other's religions and beliefs better. This will pave way for peaceful co-existence and the respect for diversity among diverse religions including Islam.

6.3.10 Religious tolerance is key in Ghana's general peace

The study has also established that Ghana is relatively peaceful today because of high level of religious tolerance in the country. And that Muslims have contributed immensely to this state of affairs in Ghana. Indeed, all respondents of the study, questionnaire and interview

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35 Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, 2001, p.23.

36 Khalid Abou El Fadl, *The Place of Tolerance in Islam*, Joshua Cohen and Ian Lague (eds.), Beacon Press, 2002, p.16.

37 Ibid.

respondents attest to the fact that there is a harmonious relationship between the major religious groups in Ghana, namely, Christianity, Islam and the African Traditional Religion. Even though the present study focused on the role of the Muslim in ensuring religious tolerance in Ghana, the study reveals the general reciprocity of respect for different religions among Ghanaians. Whiles an earlier study by Nathan Samwini[38]on relations between major religions in Ghana concludes that there is lack of religious tolerance in Ghana, a study by Cosmas Justice Ebo Sarbah[39] on Christian Muslim relations in Ghana confirms that there is peaceful co-existence among various religions in Ghana. For instance, one of the main conclusions of the study of Samwini is that religious groups in Ghana has not shown commitment to religious tolerance.[40] But the study by Sarbah suggests that there is religious tolerance and peaceful co-existence in Ghana. Sarbah concludes that one can find Christians, Muslims and Traditionalists at almost every public event in Ghana and that signifies tolerance.[41]

However, the present study establishes that even though Muslims and non-Muslims generally co-exist peacefully, Ghana continues to encounter sporadic inter-religious and intra-religious violence that sometimes disturbs the peace of the country. These sporadic religious

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38 In his University of Birmingham PhD thesis (2003): "*The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslims and Muslim-Christian Relations*" which was published in 2006, Nathan Samwini discusses extensively Muslim-Christian relations in Ghana. Samwini also worked as the director of programmes for the Christian Council of Ghana and an Area Advisor of the Programme for Christian-Muslim Relations in Africa (PROCMURA) from 1995.

39 Cosmas Justice Ebo Sarbah's Birmingham PhD thesis (2010) on: "*A critical study of Christian-Muslim Relations in the Central Region of Ghana with special reference to Traditional Akan values*" reveals key issues regarding Muslim-Christian relations. Even though his study deals with a particular region in Ghana, the issues raised cut across the general Christian Muslim relations in the country.

40 Nathan Samwini "*The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslims and Muslim-Christian Relations*" Lit Verlag, 2006, p.255.

41 Cosmas Justice Ebo Sarbah, *A critical study of Christian-Muslim Relations in the Central Region of Ghana with special reference to Traditional Akan values* (an unpublished PhD thesis), University of Birmingham, 2010, p. 124.

disturbances and tensions have persisted over the last two decades.[42] This unpredictable trend of religious violence suggests that the relative religious tolerance in Ghana cannot be taken for granted. There is the need for people of religion in Ghana, particularly their leaders to continue to pursue religious peacebuilding in order to deepen the good relationships that exist among adherents of various religions in the country.

6.3.11 The fragility of the peace in Ghana

Subsequently, the study found that the peace that exists between religious groups in Ghana is very fragile. In this regard, the present study reveals that there has been consistent fatal religious violence or a sort of serious religious tension in Ghana within every five years since the 1980s. During this period, the violence or tension has been as a result of intra-religious misunderstandings such as Muslim-Muslim secterian clashes and Christian-Christian denominational problems; or inter-religious such as Muslim-Christian, Muslim-Traditional Authorities and Christian-Traditional Authorities. Even though the security agencies and religious leaders had always stepped in to restore sanity after lives and properties have been destroyed, this trend of affairs needs to be improved. Hence, a case for continuous religious peacebuilding among the religious people of Ghana is critical. Religious leaders in Ghana must engage in collaborative programmes that deflate the religious ego for hatred which leads to violent behaviours against other religions. In this regard, there is the need for practical engagements among religious people in order to create working and lasting relationships which endear people to one another regardless of their religious affiliations or orientations.

6.3.12 Muslims in Ghana are generally tolerant of other religions

Despite the fragility of the 'religious peace' in Ghana and the sporadic pockets of intra-

[42] Since 1994 Ghana has experienced sporadic ethnic and intra and inter-religious conflict through which life and property were lost. See Nathan Samwini "*The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslims and Muslim-Christian Relations*" Lit Verlag, 2006, p.207. Also see Husein Abdur-Rahim Hussein, *Co-existence among Muslim groups in Ghana: A case study of Tijaniyyah and Ahlussunnah in Kumasi and Wenchi*, Unpublished MPhil Thesis, University of Ghana, Legon, 2003, Pp.98-128.

religious and inter-religious conflicts and tensions in which some Muslim groups were implicated, the study found that Ghanaians are of the view that Muslims in Ghana are tolerant of other religions. As discussed in chapter five, majority of both interview and questionnaire respondents think that Muslims in Ghana relate very well with people of other faiths in the country. This good relationship needs to be consolidated and sustained in order to enhance the peaceful co-existence in Ghana.

6.3.13 Muslim leaders in Ghana are interested in working with non-Muslims for peace

Another important finding of the study in relation to Muslims in Ghana is that their leaders are perceived by Ghanaians across religions to be interested in working with non-Muslims for peace. This is important because in order for any Muslim-led peacebuilding activities in Ghana to be impactful, it must be linked with the general peacebuilding efforts in the country. Therefore, the success of any Muslim-led peacebuilding in Ghana will depend on the willingness of Muslim leaders and by extension, their followers to work with non-Muslims. This is essential because any targeted peacebuilding initiative cannot be pursued in isolation, as other segments of the society should always be factored into the peacebuilding efforts, thus the need to build peace constituency as Lederach argues.[43] And so, the revelation by this study that Muslim leaders in Ghana are interested in working with others is an interesting one. This interest by Muslim leaders can be a great impetus for promoting collaborative peacebuilding initiatives between Muslim leaders and their counterparts in other religions in Ghana. Also, peacebuilding actors in Ghana can leverage on this enthusiasm of Muslim leaders to work with others to prosecute dialogues and activities that inure to general peace in Ghana.

43 See John Paul Lederach, *Building Peace:Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, 1997, pp. 94-95.

6.4 RECOMMENDATIONS

In view of the key findings of the study discussed above, there are some important recommendations that are discernible for Islamic peacebuilding actions and future research works. These recommendations are of interest to both general Muslim peacebuilding and the peculiar circumstance of Ghana.

6.4.1 The need for education on parallel reading on peace and violence in Islam

The promotion of violence and its justification in Islam by groups such as ISIS and Boko Haram calls for a campaign for parallel reading on peace and violence from Islamic texts. In order to counter the violent narratives of Islam by these groups, Muslims, especially the laity must be exposed to the numerous Islamic liturgy and texts that promote peace, peaceful resolution of conflicts and peaceful co-existence. It is in this light that Abdulaziz Sachedina rightly opines that "if Muslims were made aware of the centrality of Koranic teachings about religious and cultural pluralism as a divinely ordained principle of peaceful coexistence among human societies, then they would spurn violence in challenging their repressive and grossly inefficient governments".[44] In this sense, this study recommends that Muslim scholars who espouse the peaceful nature of Islam in Muslim societies should dwell much on the replete peace and reconciliatory messages in the primary sources of Islam as well peaceful co-existence and pluralism inherent in the history of Islam. Moreover, scholars should tackle the problem of "out of context" interpretation or perhaps misinterpretation of verses of the Qur'ān that tend to legitimize fighting and the use of violence against non-Muslims by self-seeking people.

6.4.2 The need for advocacy on Islamic peacebuilding values

It is also highly recommended in the light of the findings of the present study that Muslim

[44] Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, Oxford University Press, p.13.

scholars who are advocates for peaceful Islam should focus their *da'wah*[45] activities on Islamic values that promote peacebuilding among Muslims and the communities in which they live. As discussed in detail in the present thesis, Islamic values such as the pursuit of justice; the concept of doing good (Khayr and Ihsan), universality and human dignity; equality; a quest for peace; peacemaking; forgiveness; patience; the concept of Ummah; the principle of inclusivity and participatory processes; and pluralism and diversity. Contemporary scholars in the field of Islamic peacebuilding such as Mohammed Abu-Nimer, Khalid Abou El-Fadl, Rashid Omar, Abdulaziz Sachedina and Kadiyaci-Orellana among others have concluded that these Islamic values and others form the framework for Islamic peacebuilding.[46]

6.4.3 Peace should be a major theme for Hajj preparations

Having established the fact that peace is a major theme in Hajj as a ritual in the present thesis, it is essential that the value of peace is emphasized and placed within the central themes for preparations towards the performance of Hajj. It cannot be over emphasized that peace is the central and overarching lesson one needs to draw from the performance of Hajj. In this regard, Tariq Ramadan explains that a Muslim's quest for peace ought to be in three-fold: seeking peace with God; seeking peace with the creation including fellow human beings and the environment; and seeking peace with oneself (*salāmah al-nafs*).[47] Indeed, Ramadan's exposition on peace from a Muslim's perspective relates to the Qur'ānic description of the ideal soul which is at peace with itself and the environment in which it is a part. And according to Ibrahim Kalin, this Qur'ānic linkage of the soul to peace "brings ethics and

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[45] The word '*Da'wah'* is the Islamic technical term for spreading the message of Allah. The one who engages in *Da'wa*h as a preoccupation is referred to as a *Da'iyah* and the plural is *Du'aat*. See Training Handbook of International Institute of Islamic Thought.

[46] See Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam*, Journal of Law and Religion, Vol. 15, No. 1 / 2 (2000-2001), pp. 217-265.

[47] Tariq Ramadan, *Islam: The Essentials* (Fred A. Reed trans.), Penguin Books, 2017, p. 52.

spirituality right into the heart of the discourse of positive peace".[48]

The fact that the performance of the rites of Hajj itself elucidates values of human fraternity, equality, solidarity and love as rightly observed by Tariq Ramadan[49] means that any orientation designed for Pilgrims should be planned to include the inculcation of these peacebuilding values of Hajj into the pilgrims. It is therefore important for the Ghana's Pilgrim Affairs Office and Hajj agencies in Ghana who organize Hajj orientations to pilgrims to go beyond the imperative spiritual essence of Hajj to include the implicit peacebuilding component of the Hajj into the preparation. In such design, the Islamic scholars who are engaged to deliver at Hajj orientation programmes organised by both Hajj Agents and by the Ghana Hajj Board for example should themselves be given special orientation by peacebuilding experts in order to ensure the use of effective peacebuilding education methodology. The planting of conscious peacebuilding education in Hajj orientations based on values of Hajj will help to reinforce the great value of peaceful co-existence in thousands of Ghanaian Muslims who perform Hajj every year. And according to David Steele, this kind of religious peacebuilding has the potential to "legitimi e violence-preventing behaviour and delegitimi e violence promoting behaviour".[50] In the case of Ghana, such annual recurrent peacebuilding endeavours will not only help to consolidate the fragile peace in the country but it will also repair broken relationships among Muslims themselves.

6.4.4 There is the need to increase intra-Muslim peacebuilding in Ghana

This piece of research has revealed that tension continues to exist between various Muslim

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48 Ibrahim Kalin, Islam and Peace: A Survey of Sources of Peace in the Islamic Tradition. In Ghazi bin Muhammad, Ibrahim Kalin and Mohammed Hashim Kamali (eds.) *War and Peace in Islam: The Uses and Abuses of Jihād*, The Royal Aal al-Bayt Institute of Islamic Thought, 2013, p.223.

49 See Tariq Ramadan, *Islam: The Essentials* (Fred A. Reed trans.), Penguin Books, 2017, p.106.

50 David Steele, *A Manual to facilitate conversations on religious peacebuilding and reconciliation*, USIP, 2011, p.58. Available at: https://www.usip.org/sites/default/files/resources/DavidSteeleManual.pdf Accessed on 29th October, 2017 at 14. 30.

groups in the country and that there is little interaction and collaborations among various Muslim groups in the country. As the research indicates, Muslim groups in Ghana relate with non-Muslims better than fellow Muslims. And this is a concern that needs an urgent attention. This is because when the intra-Muslim tension in the country escalates, it will definitely affect the general peace of Ghana. The worrying lack of healthy relationship and co-operation among Muslim groups in Ghana situation is well encapsulated by Sheikh Umar Ibrahim Imam, National Imam of Ahlus Sunnah Wal-Jamaa'a when he said:

> "Between them (Muslims) and other religions there is tolerance, there is very important understanding but between Muslims themselves they cannot work together. I don't know what is going on."[51]

In the light of the above, there is the need for the craft of a peacebuilding initiative in Ghana; and this should target the Muslim community and its various groups. Such initiatives should focus on collaborative ventures which address the collective developmental concerns in the areas of education, health and social infrastructure. Any bid aimed at engendering positive interaction among various Muslim groups in Ghana should not be done in the context of Aqidah (the belief system of Islam). This is because previous studies on Muslims in Ghana identified groupsarianism as the nerve of conflict and tension. For example, Hussein Abdur-Rahim Hussein concludes that one of the factors causing friction among Muslims in Ghana is different interpretation of Islamic precepts delivered from entrenched groupsarian view points.[52] According to Hussein, the clashes and tensions that ensued between the Ahlussunnah and Tijaniyyah in the 1990s in Kumasi and Wenchi (two major cities in Ghana) in which lives and properties were lost can be attributed to lack of tolerance on sectarian

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[51] Interview with Sheikh Umar Ibrahim Imam on 26th June, 2017 in Accra, Ghana.

[52] Hussein Abdur-Rahim Hussein, Co-existence among Muslim Groups in Ghana: A Case Study of Tijaniyyah and Ahlussunah in Kumasi and Wenchi, an unpublished M.Phil thesis of University of Ghana, Legon, 2003, p.120.

opinions on the part of the scholars and followers of the two Muslim groups in the country.[53] It must be stated that the two domineering Muslim groups in the country, Ahlussunnah Wal-Jama'a and Tijaniyyah brotherhood continue to deal with each other with suspicion and mistrust. But Taha Jabir al-Alwani opines that differences in opinion among Muslims should not result in clashes and escalating tension since it creates the awareness of the various possible aspects and interpretations of Muslim acts and practices.[54] Therefore, there is the need to engage these groups and others in a collective and collaborative project which engender tolerance, unity and trust amongst them. For instance, The National Peace Council could initiate an intra-Muslim peacebuilding project whereby it periodically meets the diverse Muslim leadership and engage them on issues that border on communal peace and development. In such engagements, the leaders could be collectively tasked to draw-up peacebuilding activities for the Muslim community.

6.4.5 The need for continued inter-religious engagement in Ghana

Even though the present study indicates that there is very good relationship between Muslims and non-Muslims in Ghana, there is the need to deepen the peaceful co-existence among the diverse religious faithfuls in the country. Relationships that engender peace must be grown from strength to strength; for any lapse in such relationships can be leveraged upon by belligerent individuals and groups to destroy the hard won cordial relationships established through decades of efforts towards peaceful co-existence of various religions in the country. Indeed, faith-based organisations and communities across the world have been engaging in religious peacebuilding over the years. The efforts by faith communities is well captured by Susan Hayward when she asserts that: "many religious communities have long been engaged

53 Ibid, p.127.

54 Taha Jabir Al-Alwani, *The Ethics of Disagreement in Islam*, International Institute of Islamic Thought, 1994, p.215.

in building peace, justice and development themselves, and the emergence of the secular peacemaking field has led religious communities to systematize and institutionalize their own peacebuilding and interfaith work".[55] Hayward's assertion resonates well with the situation in Ghana. The various religious communities in Ghana including Christians, Muslims and practitioners of the African Traditional Religion (ATR) have been working together over decades in ensuring peace in the country.[56] Indeed, the efforts of these religious bodies in peacebuilding was a catalyst for the formation of the National Peace Council which is mainly composed of the representatives of religious groups and traditional leaders in Ghana as indicated earlier in chapter five.

In this regards, it is anticipated that religious bodies in Ghana will be encouraged by the dividends of their efforts towards peace over the years to engage more in interfaith collaborative programmes and projects that could pre-empt the eruption of violence among followers of these religious groups. Such practical collaborations should be initiated at the grassroots communities where meaningful day-to-day interactions take place among the people. In this regard, inter-religious collaborations could be focused in the area of education, health and other mutually beneficial social development initiatives. It is hoped that this kind of interaction will engender belongingness and build trust among the adherents of various religions in the country. And this will in turn water down suspicion, mistrust and hearsay which accounts for most tensions and clashes among religious groups. In this vein, David Steele avers that the constant interaction between various religious adherents especially at the local level will "cultivate a healthy sense of belonging" as well as encouraging the knowledge

55 Susan Hayward, *Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects*, United States Institute of Peace, , Special Report 313, 2012, p.4.

56 See Mustapha Abdul-Hamid, *Christian-Muslim Relations in Ghana: A Model for World Dialogue and Peace*, Ilorin Journal of Religious Studies, Vol.1, No.1, 2011, pp. 21-32.

of one another which can "dispel distortion and enemy imaging".[57]

6.5 CONCLUSION

The present study attempted to explore peacebuilding avenues in Islam as a religion and among Muslims in Ghana. This exploration was done under three main objectives: exploring the concept of peacebuilding in Islam as a religious tradition; investigating Hajj as a religious experience and especially in its preparations as an avenue for peacebuilding among Muslims in Ghana; and evaluating the role and contribution of Muslims in Ghana in ensuring peace in the country through intra-faith and inter-religious relations.

In order to ensure that the above-mentioned objectives which underpin the study are met, the researcher utilized triangulation method of research whereby ethnographic, qualitative and quantitative research techniques were used to collect data. The specific methodologies utilized by the researcher for data collection are participant observation, closed-ended survey questionnaire, and semi-structured interviews. Additionally, the researcher engaged extensively with secondary sources which relate directly to the research questions underpinning the study well stated in chapter one. In the collection of primary data for the study, the researcher utilized two hundred and eighty-two respondents. Out of this, two hundred and fifty (250) questionnaires were administered and retrieved whiles thirty-two (32) interviews were conducted across the ten regions of Ghana.

On the concept of peace and peacebuilding in Islam as a religious tradition, the study found that Islam is replete with peacebuilding values such as forgiveness, reconciliation, compassion, justice, tolerance, doing good (khayr), love, kindness, respect for human dignity and good neighbourliness among others. Moreover, the word *'salaam'* (peace) is repeated

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[57] David Steele, *A Manual to facilitate conversations on religious peacebuilding and reconciliation*, USIP, 2011, p.58. Available at: https://www.usip.org/sites/default/files/resources/DavidSteeleManual.pdf Accessed on 29th October, 2017 at 14. 30.

severally in Islamic texts, including its primary sources of the Qur'ān and the hadith as discussed in detail in chapter three of the thesis. For example, The Holy Qur'ān states: *"And the servants of Allah the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say: salaam (Peace)"*.[58] Again, the Prophet Muhammad (pbuh) is reported to have mentioned the word 'salaam' (peace) in many contexts. For instance, in a hadith Prophet Muhammad states: *"You will not enter Paradise until you believe; and you will not believe until you love one another; should I show you something that if you do will bring love among yourselves? Spread peace among yourselves"*.[59] These texts and others discussed in chapter three of the thesis indicate Islam's affinity with peace and that peacebuilding is an endemic concept within the tradition and teaching of Islam.

Moreover, the study has established that the concepts of tolerance, pluralism and diversity are abounding in the Islamic tradition. For historical analysis of Muslim societies will indicate that Muslim understood the Qur'ānic injunctions on tolerance, pluralism and human diversity including religion. As a result, the earlier Muslims heeded to the call to show understanding to people who professed other religions beside Islam, particularly the Abrahamic faiths such as Christianity and Judaism and lived with them peacefully as being part of them. Furthermore, the concept of '*ta'aruf*' as averred in the Qur'ān has been postulated to enjoin Muslims to go beyond just tolerance to embrace the other for peaceful co-existence among humanity. For example, Rashied Omar postulates that the Qur'ānic concept of "*ta'aruf*" which literally means "getting to know the other" enjoins all human being, Muslims and non-Muslims alike, to embrace all forms of human diversity including religion, gender and

[58] The Holy Qur'ān chapter 25 verse 63.

[59] See *Riyadh-us-Saleheen* by Imam Abu Zakariya Yahya Bin Sharaf An-Nawawi (translated by S.M. Madni Abbasi) Vol. 1, Islamic Book Service, 2009, p.449.

culture.[60] This view is drawn from the Qur'ānic verse which states:

> "O Humankind! We have created you of a male and a female, and fashioned you into tribes and families that you may know each other (*li- ta'ārafū*); surely, the most honourable of you with God is the best in conduct. Lo! God is All-Knowing, All-Aware".[61]

However, the study establishes how the polemics of the concept of Jihād, especially in its offensive form, renders the concepts of peace and tolerance in Islam as oxymoron. Islamist groups such as al-Qaeda, ISIS, Boko Haram and others have used Islamic texts to justify the unleash of violence at non-combatant innocent civilians. The study concludes that even though certain texts in the Qur'ān appears to give an open justification for the use of force by Muslims, contextualizing the texts and doing parallel reading of the Qur'ān bring to the fore that Islam places much emphasis on peace and reconciliation rather than the promotion of war and violence. In this regard, the study establishes that there was always an ulterior motivation for those who use Islamic texts to engender violence on individuals or a group of individuals. Such selfish motives range from politics to economics. For instance, Ayşe Kadayici-Orellana asserts that people with parochial agenda could use religion as a front through the use of religious imagery and vocabulary, sagas, myths and tales to link the minds of the religious community for selfish political objectives as indicated in chapter two.[62]

With regards to Hajj as an avenue for peacebuilding among Muslims, the study reveals that Hajj provides a unique resource for peacebuilding initiatives among Muslims. This is because the rituals of Hajj are connected peace, forgiveness and reconciliation which are crucial

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60 See A. Rashied Omar, *Ta'aruf: Islam beyond "tolerance"*, New Routes: A Journal of Peace Research and Action vol.16,1, 2011, p.19. Also, see Asma Afsaruddin, *Tolerance and Diversity in Islam*, Peace Colloquy Issue No. 2, 2002, p.8.

61 The holy Qur'ān Chapter 49 verse 13.

62 See S. Ayse Kadayifci-Orellana, Religion, *Violence and the Islamic tradition of nonviolence*, Turkish Year Book of International Relations, 34, 2003,p. 23.

values for contemporary liberal peacebuilding as discussed in chapter four. In the study case of Ghana, the study establishes that Ghanaian Muslims connect the overall objective of Hajj as a ritual to forgiveness and reconciliation not only in relation with Allah but also with family members and neighbours. The study reveals that the resource for peacebuilding in Hajj lies in the preparation for Hajj where pilgrims are taken through orientations that link the opportunity to perform Hajj with the very lessons needed to be drawn from the annual recurrent spiritual assignment. Themes such as peace, forgiveness, reconciliation and unity of humanity are often repeated and linked to Hajj. These themes coupled with the spiritually induced mood can be utilized for impactful peace education and peacebuilding projects among Muslims. The Hajj village concept in Ghana where prospective pilgrims are deeply engaged with the essence of Hajj before departure to Saudi Arabia has the potential to impact on society with peace messages. Moreover, performers of Hajj in whom deliberate attempts have been made to link their religious experience with societal peace can be made peace ambassadors in their various communities since those who perform Hajj in Ghana gain social respectability and reverence in the eyes of both Muslims and non-Muslims in the country.

Regarding the role of Muslims in Ghana in intra-faith and inter-religious peacebuilding, the study establishes that Ghana has been relatively peaceful because there is an appreciable level of religious tolerance in the country between Muslims and other religious groups. And as the analysis in chapter five indicates, Muslims in Ghana and their leaders are generally regarded by non-Muslims as tolerant, peaceful and willing to work with adherents of other religions for the peace of Ghana. This is significant because in order for any Muslim-led peacebuilding activities in Ghana to be impactful, it must be linked with the general peacebuilding efforts in the country which is fuelled by public perception and reception. Therefore, the perception that Muslims in Ghana are tolerant can be leveraged upon by the Muslim leadership to further

create good relationships with non-Muslims in order to engender peace and peaceful coexistence for the benefit of the nation Ghana.

However, the present study found that the peace that exists in Ghana is fragile and therefore efforts towards peaceful co-existence should be increased. This research establishes that from the 1980s to date, there have been sporadic pockets of intra-faith and inter-religious conflicts and tensions in Ghana in which some Muslim groups as well as other religious denominations were implicated.[63] And it appears from this study that at least, a major religious violence or a religious tension of a sort occurs in Ghana after every five years. Also, the study establishes that even though there is public cordiality between Muslims and non-Muslims, there is less cordiality and less interaction among Muslim groups in the country. And this creates frequent friction and tension among various Muslim groups in Ghana.

In view of the key findings of the study, it is important that further steps are taken especially from the perspective of the Muslim community in Ghana to deepen the fragile intra-faith relations as well as the inter-religious harmony that exist currently in order to pre-empt any unexpected religious clashes or tensions which could derail the success chalked in the efforts to ensure peace in Ghana. Practical intra-faith and inter-religious social projects that benefit all will create the needed good social relationships which could remove suspicions and mistrusts which tend to fuel religious conflicts at the community level.

Moreover, peacebuilding institutions and organisations in the country interested in working with the Muslim community on peace projects can take advantage of the peace avenues and peacebuilding opportunities in Hajj as a recurrent ritual in Islam to practically enforce values of peace among Muslims. In this regard, peacebuilding actors can engage the Ghana Hajj Board and Hajj agencies that work with pilgrims in order to enrich the Hajj orientation arrangements with peacebuilding modules. This should be done for the purpose of engendering targeted peacebuilding initiatives among Muslims in Ghana.

Finally, it is hoped that further research will be conducted in this area, particularly on how Muslims could appreciate the immutable peacebuilding resources within the sources of Islam and the Islamic religious tradition. It is also hoped that this research will inspire studies on how Muslims and other religious bodies can collectively initiate development projects in communities in which they live for the benefit of the people irrespective of their beliefs or social orientations. Such studies should focus on local communities rather than the national communities since it is the aggregate of the locals that ultimately impact on national life.

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63 See Nathan Samwini "*The Muslim Resurgence in Ghana since 1950: Its Effects upon Muslims and Muslim-Christian Relations*" Lit Verlag, 2006, p.207. Also, see Husein Abdur-Rahim Hussein, *Co-existence among Muslim groups in Ghana: A case study of Tijaniyyah and Ahlussunnah in Kumasi and Wenchi*, Unpublished MPhil Thesis, University of Ghana, Legon, 2003, pp.98-128.

GLOSSARY OF ARABIC TERMS

‘adāla: to straighten or to sit straight

al-adillat al-qat’iyyah: absolutely sure evidences

afw: forgiveness, pardon

ahl al-kitāb: literally means family of the scripture, generally translated as People of the Book

amān: surety, state of security

anṣār: helpers

asbāb al-nuzūl: Occasions of Revelation of verses of the Qur’ān

asmā’ al-ḥusnā: the beautiful names of Allah

bayt al-maqdīs: sacred house

bid ‘ah: innovation in Islam

da‘i (pl. du‘āt)*:* one who engages in *da‘wa*h as a preoccupation

dalāl: injustice, astray, wrong path

dār al-salām: the abode of peace

da‘wah: the Islamic technical term for spreading the message of Allah

dhimmī: minorities under the protection of Islam

fatwā: an Islamic religious ruling

fi’l (pl. af’āl)*:* practices

fitnah: oppression

fuqahā (sing. faqīh)*:* Islamic jurists

ḥadīth: a conversation or a statement (it is the technical word used to refer to the sayings of the Prophet Muhammad (pbuh).

hamala: to “overburden someone”

ḥikmah: wisdom

‘īd al-aḍḥa: the Festival of Sacrifice

‘īd al-fitr: the Festival of the Breaking of the Fast

iḥṣān: perfect goodness

i’jāz al-qur’ān: The inability of mortals, whether individually or collectively to imitate the holy Qur’ān, in any form

ijmā: consensus of legal opinion

ijtihād: creativity and innovation

ikrāh: religious coercion

inḥirāf: deviation

istiḥsān: juristic preference

istishāb al-hāl: presumption of a continuity of a rule

'ithm: sin, injustice

jannah: paradise

jihād: to make effort in the cause of Allah. In this regard, it is the "*effort one makes to do something good and to prevent or oppose evil*" as defined by Mohammad Hashim Kamali

kalimatu al-shahādah: word of testifying the unity of Allah and the Prophethood of Muhammad(pbuh)

al-khayr: good deeds

lā ta'tadū: do not commit aggression

laylat al-qadr: Night of Power

maghfira: forgiveness

mansūkh: abrogated

masāhif': recording order of the Qur'ān and its syntax

maṣlaḥah mursalah: jurisprudential interest

mu'allafat al-qulūb: those whose hearts are to be reconciled

mufassirūn (sing. mufassir) *:* exegetes of the holy Qur'ān

muhājirūn: Emigrants, originally those who migrated with Muhammad from Mecca to Medina

muḥkam: clear injunctions

munafiqūn (sing.munāfiq)*:* hypocrites

mushrikūn: Makkan polytheists/unbelievers

naskh: to abolish, to replace, to withdraw, to abrogate.

nāsikh: abrogating

qara'a: 'he read' or 'he recited'

qawl: a statement, a saying

qawl al-sahabi: opinion of a Companion of the Prophet

qisṭ: (Justice) to give someone his or full portion

qiyās: analogy

quraysh: the ruling tribe of Makkah

quwwah: force, power

raf'u al-ḥukum al-shar'i bi dalīl shar'i: to repeal a legal order through legal argument

raḥmah: compassion

al-raḥmān: The Compassionate One (one of the 99 names of Allah according to Islam)

ṣabr: patience, steadfastness

ṣadaqah: charity

sadd al-dhar'aī: blocking lawful means to an unlawful end

salafi: A term derived from the verb *'salafa'* which means 'that which has passed'. In the Islamic context, the term *salaf (salafiyyah)* refers to early Muslims who were companions of Prophet Muhammad, those who followed them and the scholars of the first three generations of Muslims. Therefore, '*Salafi*' is anyone who ascribes himself/herself to the way and teachings the *salaf*

al-salām: the peace (one of the ninety-nine names of Allah mentioned in the Qur'ān)

al-salāmu 'alaykum: peace be upon you

salām: peace

salāmah al-nafs: peace with oneself

ṣalāt: the Muslim five daily prayers

samaha: gentleness and permissiveness

samāh: forgiveness

samha: simplicity and lenient nature of Islam

shari'ah: linguistically means 'legislation'. In the context of Islam as a religion, it refers to all the rulings that Allah has legislated for His Servants. It is commonly referred to as 'Islamic Law'

subulu al-salām: ways of peace

ṣulh: conciliation

sunnah: means a way, rule, manner of acting or mode of life

sunnatu Allah: Allah's way

sunnatu al-awwaleen: ways of the ancients

ta'aruf: getting to know the other

tafsīr: exegesis of the Qur'ān

tahamul: intolerance, bias, partiality, prejudice

takfīr: apostasy

ta'lif al-qulub: reconciliation of the hearts

taqrīr: silent approvals

al-taqwā: piety, God-consciousness

tasahul: tolerance, forbearance, indulgence, mildness, leniency

tasamuh: tolerance

taslīm: The act of offering the two salāms in salāt: one to the right and another one to the left which signify the end of every complete prayer

al-tawḥīd al- asmā' wa al-ṣifāt: the belief in the names and attributes of Allah

tughyān: tyranny

ṭurūq: paths

urf: custom

ummah: the global Muslim community

ummatun wāhidah: one community

wasatiyyah: moderation

zakāt: charity (also the third pillar of Islam)

ẓulm: injustice, oppression

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PERSONALITIES AND GROUPS INTERVIEWED

Serial Number	Name	Designation	Date of Interview	Place of Interview
1	Mustapha Abdallah	Research Fellow, Kofi Annan International Peace Training Centre (KAIPTC)	February 15, 2016	Accra
2	Dr Kwesi Anning	Director, Faculty of Academic Affairs,Kofi Annan International Peace Training Centre (KAIPTC)	February 16, 2016	Accra
3	Dr Rabiatu Ammah	Senior Lecturer, Department for the Study of Religions, University of Ghana, Legon	February 23, 2016	Accra
4	Hajia Fatimatu Sulemanu	Islamic Scholar	February 23, 2016	Accra
5	Professor Elizabeth Amoah	Professor of Religions, University of Ghana, Legon	February 25, 2016	Accra
6	Sheikh Armiyawo Shaibu	Islamic Scholar	March 2, 2016	Accra
7	Rev. Prof. Emmanuel Asante	Chairman, Ghana's National Peace Council (NPC)	July 28, 2016	Accra
8	Alhaji Garba Ibrahim	CEO, Al-Balad Hajj Agency	August 6, 2016	Kumasi

9	Mr. Mohammadu Osumanu Alidu	Administrative Secretary of the Ghana Hajj Board	August 21, 2016	Accra
10	Sheikh Dr Osman Nuhu Sharubutu	National Chief Imam of the Republic of Ghana	June 24, 2017	Accra
11	Maulvi Muhammad Yusif Yawson	Deputy National Amir, Ahmadiyyah Muslim Mission, Ghana	June 26, 2017	Accra
12	Sheikh Umar Ibrahim Imam	National Imam, Ahlus-Sunnah Waljama'a	July 1. 2017	Accra
13	Mrs. Mercy Amba Oduyoye	Director , Institute of African women in Religion and Culture	September 5, 2017	Accra
14	Ten (10) Hajj Pilgrims from Kumasi	Al-Balad Hajj Agency Pilgrim Orientation at Kumasi	August 6, 2016	Kumasi
15	Thirty (30) Pilgrims	Ghana Hajj Village	August,15-20, 2016	Accra

APPENDIX 1A

(Survey Questionnaire administered for the study)

University of Birmingham

College of Arts and Law

School of Philosophy, Theology and Religion

Department of Theology and Religion

This questionnaire is meant to collect data for a research project titled: "Islam and peacebuilding: a perspective from Ghana". The project is being pursued in order to fulfil the requirement for the award of a Doctor of Philosophy in Theology and Religion at the University of Birmingham, United Kingdom. The confidentiality of the answers given is assured. Please tick the answer(s) of your choice to each of the following questions.

PART ONE

Examining Hajj Preparations as avenue for Muslim peacebuilding in Ghana:

1. Do you think that Ghanaian Muslims are passionate about Hajj as a pillar of Islam?

   a. Yes [ ] b. No [ ] c. Don't know [ ]

2. Do you think that Muslims in Ghana relate Hajj to forgiveness, reconciliation and rebirth?

   a. Yes [ ] b. No [ ] c. Don't know [ ]

3. In your understanding of Hajj organisation in Ghana, what do you think are the preparatory concerns for Ghanaian Muslims before departing for Hajj in Saudi Arabia?

   a. Knowledge about Hajj [ ] b. Health Check [ ] c. Financial Capability [ ] d. Asking for forgiveness from those wronged in the past [ ] e. Reconciling with people [ ] f. All of the above [ ] g. Don't know [ ]

4. From your understanding of Hajj, do you think that the concepts of forgiveness, reconciliation and unity among humanity must be the key virtues acquired by those who undertake the Hajj ritual?

   a. Yes I think so [ ] b. No I don't think so [ ] c. Don't know [ ]

5. Do you agree that a conscious reminder of the virtues of Hajj to pilgrims can help promote peace in communities where Muslim pilgrims live?

   a. Strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]

   e. Don't know [ ]

6. Do you agree that the concept of Hajj Village and the organisation of Hajj Seminars during annual Hajj preparations in Ghana are opportune avenues to instil the concept of forgiveness, reconciliation and peaceful co-existence among Ghanaian Muslims?

   a. Strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]
   e. Don't know [ ]

PART TWO

Exploring the role of Muslims in Ghana in intra-faith and Inter-religious dialogue as a pillar for peacebuilding:

7. Do you agree that religious tolerance is a key issue for enhancing peace in Ghana?

   a. strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]

8. Do you agree that Muslims in Ghana are tolerant of other religions and beliefs?

   a. Strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]

9. Do you agree that Muslim leaders in Ghana are interested in working with other religious leaders for the good of Ghana?

   a. Strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]

10. How would you describe the relationship between Muslims and non-Muslims in Ghana?

    a. Excellent [ ] b. Very good [ ] c. Good [ ] d.Very poor [ ] e. Poor [ ]

11. Do you think that the relationship between Muslims and non-Muslims especially Christians (negative or positive) affects the peace of Ghana?
    a. Yes [ ] b. No [ ]

12. Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana?

    a. Strongly agree [ ] b. Agree [ ] c. Strongly disagree [ ] d. Disagree [ ]

13. In your opinion, what can religious dialogue and tolerance inure to Ghana?

    a. Peace [ ]
    b. Co-operation for development [ ]
    c. National cohesion[ ]
    d. All of the above [ ]

APPENDIX 1B

DISTRIBUTION TABLE OF ADMINISTRATION OF QUESTIONNAIRE ACROSS GHANA

UNIVERSITY OF BIRMINGHAM
COLLEGE OF ARTS AND LAW
SCHOOL OF PHILOSOPHY, RELIGION AND THEOLOGY
DEPARTMENT OF THEOLOGY AND RELIGION
PhD Research Project (Haruna Zagoon-Sayeed)
Topic: "ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

Region	**City/ Town**	**No. of Participants**
Greater Accra	Accra	50
Central	Cape Coast/Elmina	20
Western	Sekondi/Takoradi	20
Volta	Hohoe	20
Eastern	Koforidua	20
Ashanti	Kumasi	30
Brong Ahafo	Techiman/Kintampo/ Wenchi	30
Northern	Tamale	20
Upper West	Wa	20
Upper East	Bawku	20

DISTRIBUTION TABLE OF ADMINISTRATION OF QUESTIONNAIRE ACROSS GHANA

APPENDIX 2A

DATA ANALYSIS RESULT OF FIELDWORK - QUESTIONNAIRES

(MUSLIM RESPONDENTS)

UNIVERSITY OF BIRMINGHAM
PhD Research Project (Haruna Zagoon-Sayeed)

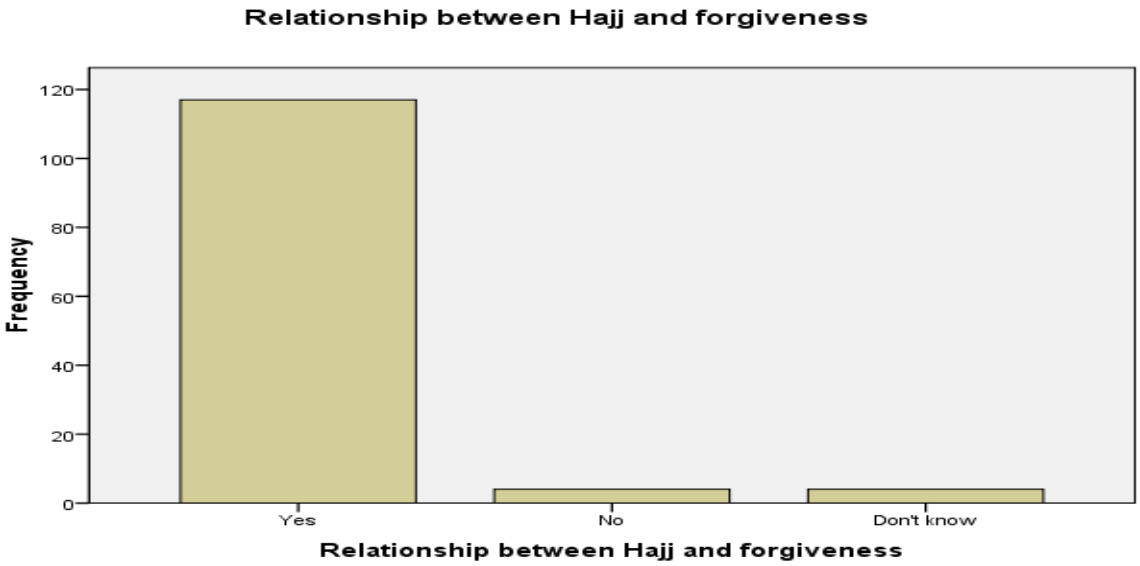
Topic: "ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

Code 1: Do you think that Ghanaian Muslims are passionate about Hajj as a pillar of Islam?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	125	100.0	100.0	100.0

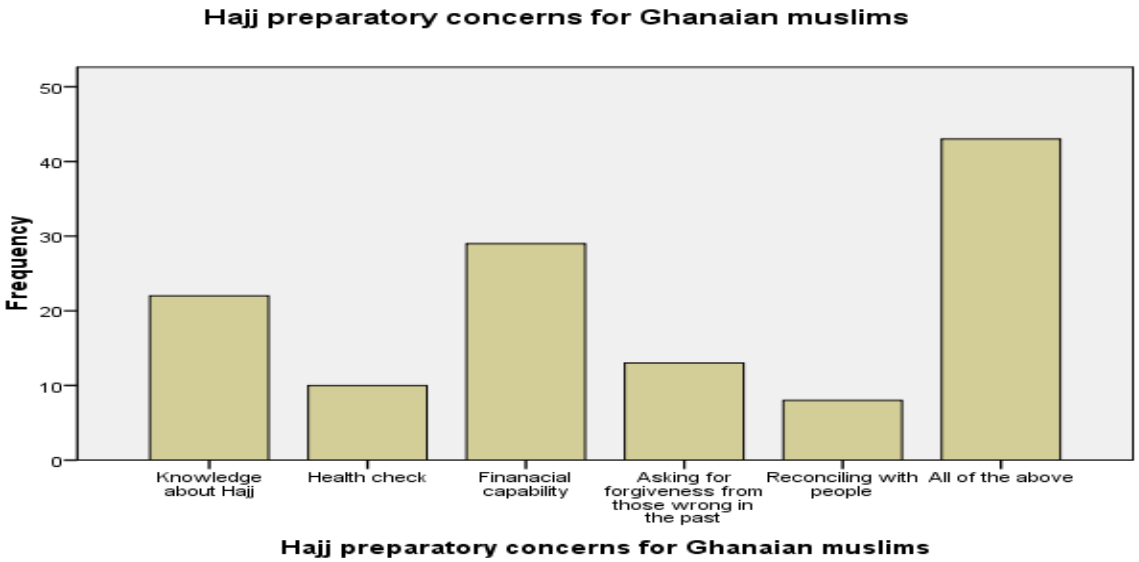
Code 2: Do you think that Muslims in Ghana relate Hajj to forgiveness, reconciliation and rebirth?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	117	93.6	93.6	93.6
No	4	3.2	3.2	96.8
Don't know	4	3.2	3.2	100.0
Total	125	100.0	100.0	



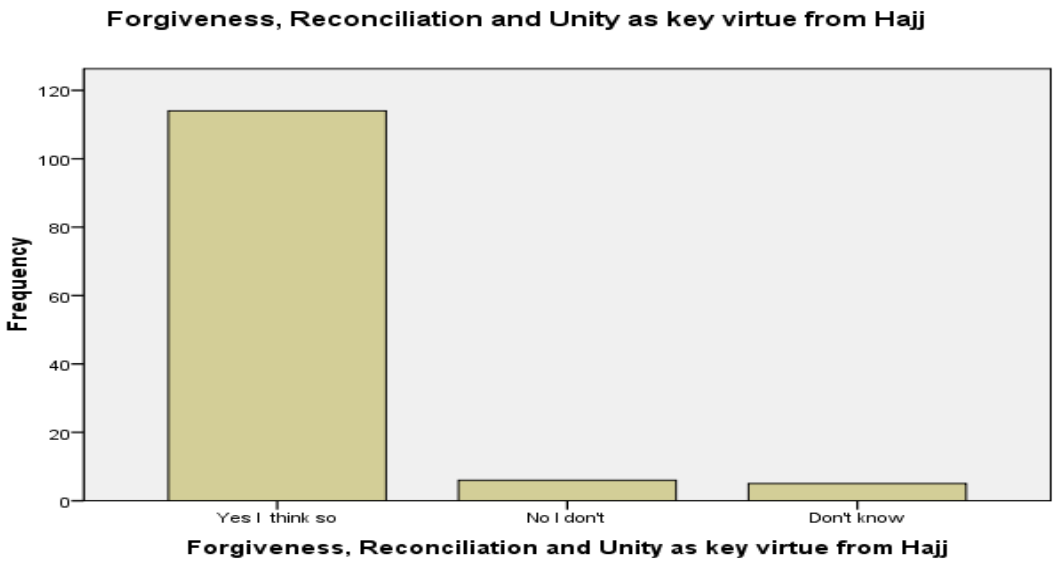
Code 3: In your understanding of Hajj organisation in Ghana, what do you think are the preparatory concerns for Ghanaian Muslims before departing for Hajj in Saudi Arabia?

	Frequency	Percent	Valid Percent	Cumulative Percent
Knowledge about Hajj	22	17.6	17.6	17.6
Health check	10	8.0	8.0	25.6
Financial capability	29	23.2	23.2	48.8
Asking for forgiveness from those wrong in the past	13	10.4	10.4	59.2
Reconciling with people	8	6.4	6.4	65.6
All of the above	43	34.4	34.4	100.0
Total	125	100.0	100.0	



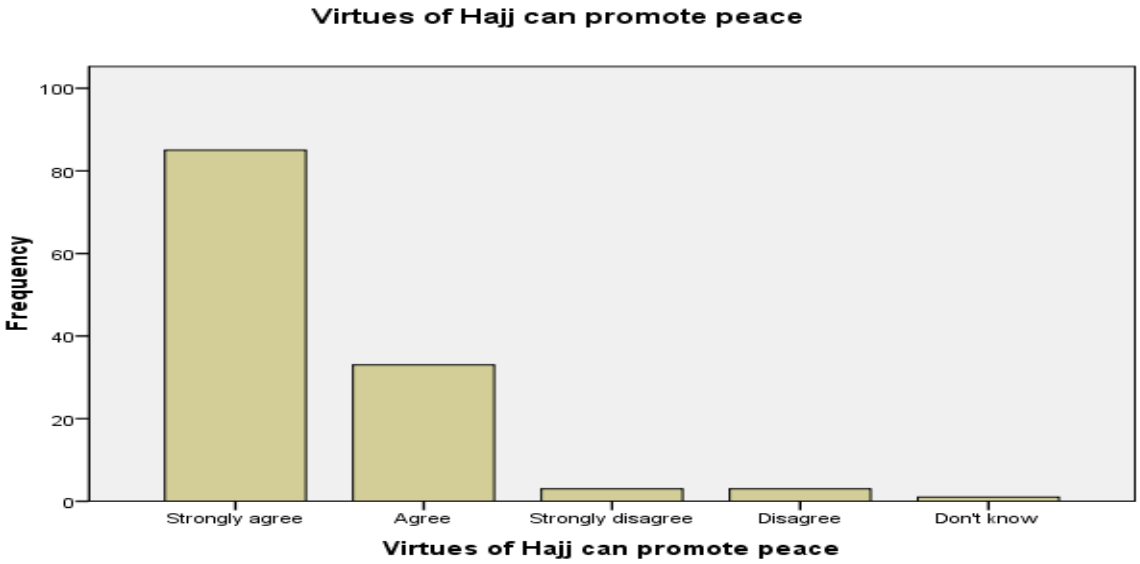
Code 4: From your understanding of Hajj, do you think that the concepts of forgiveness, reconciliation and unity among humanity must be the key virtues acquired by those who undertake the Hajj ritual?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes I think so	114	91.2	91.2	91.2
No I don't	6	4.8	4.8	96.0
Don't know	5	4.0	4.0	100.0
Total	125	100.0	100.0	



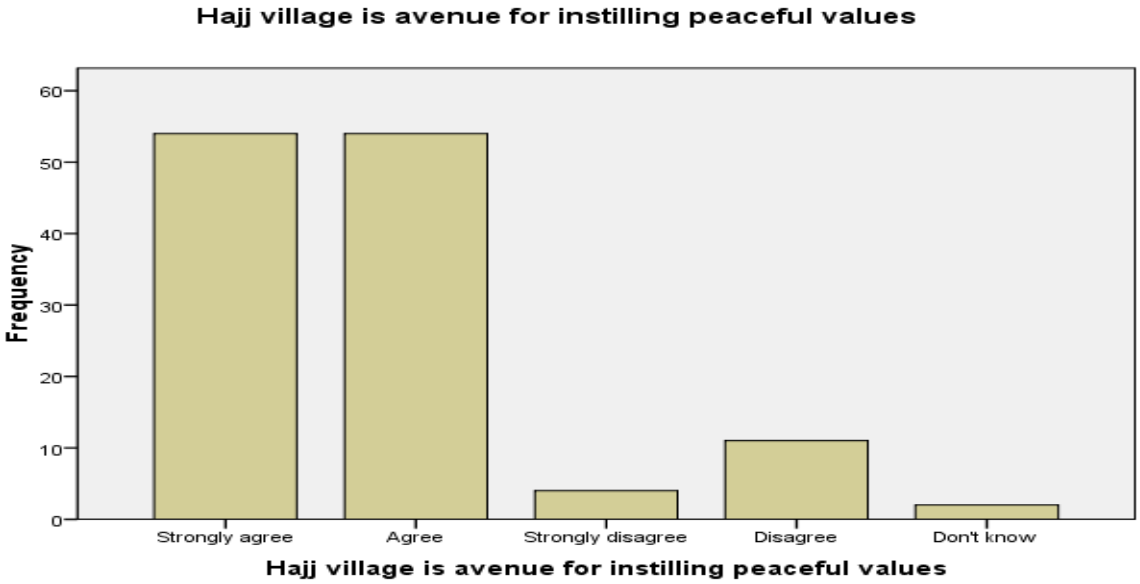
Code 5: Do you agree that a conscious reminder of the virtues of Hajj to pilgrims can help promote peace in communities where Muslim pilgrims live?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	85	68.0	68.0	68.0
Agree	33	26.4	26.4	94.4
Strongly disagree	3	2.4	2.4	96.8
Disagree	3	2.4	2.4	99.2
Don't know	1	.8	.8	100.0
Total	125	100.0	100.0	



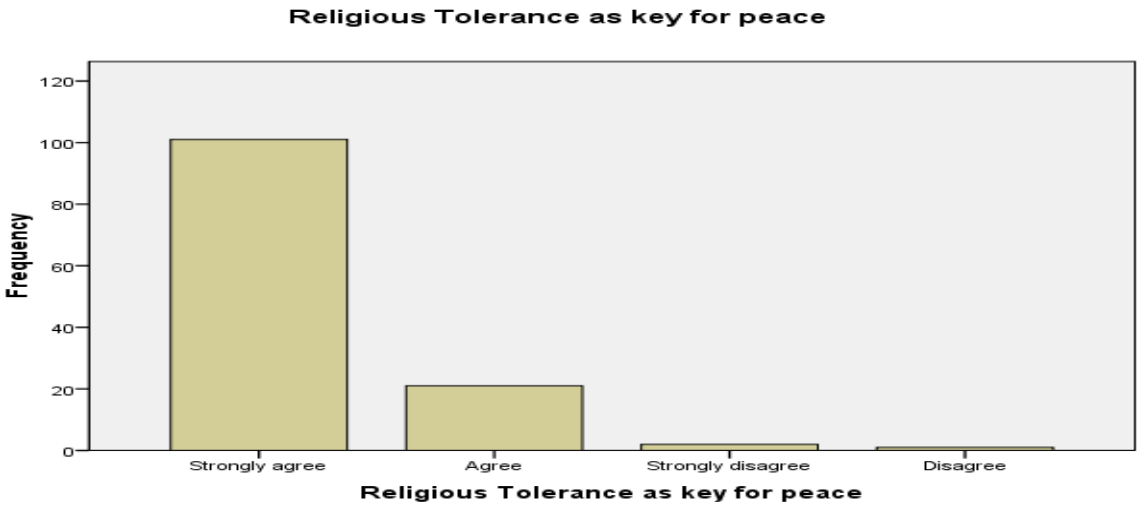
Code 6: Do you agree that the concept of Hajj Village and the organisation of Hajj Seminars during annual Hajj preparations in Ghana are opportune avenues to instil the concept of forgiveness, reconciliation and peaceful co-existence among Ghanaian Muslims?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	54	43.2	43.2	43.2
Agree	54	43.2	43.2	86.4
Strongly disagree	4	3.2	3.2	89.6
Disagree	11	8.8	8.8	98.4
Don't know	2	1.6	1.6	100.0
Total	125	100.0	100.0	



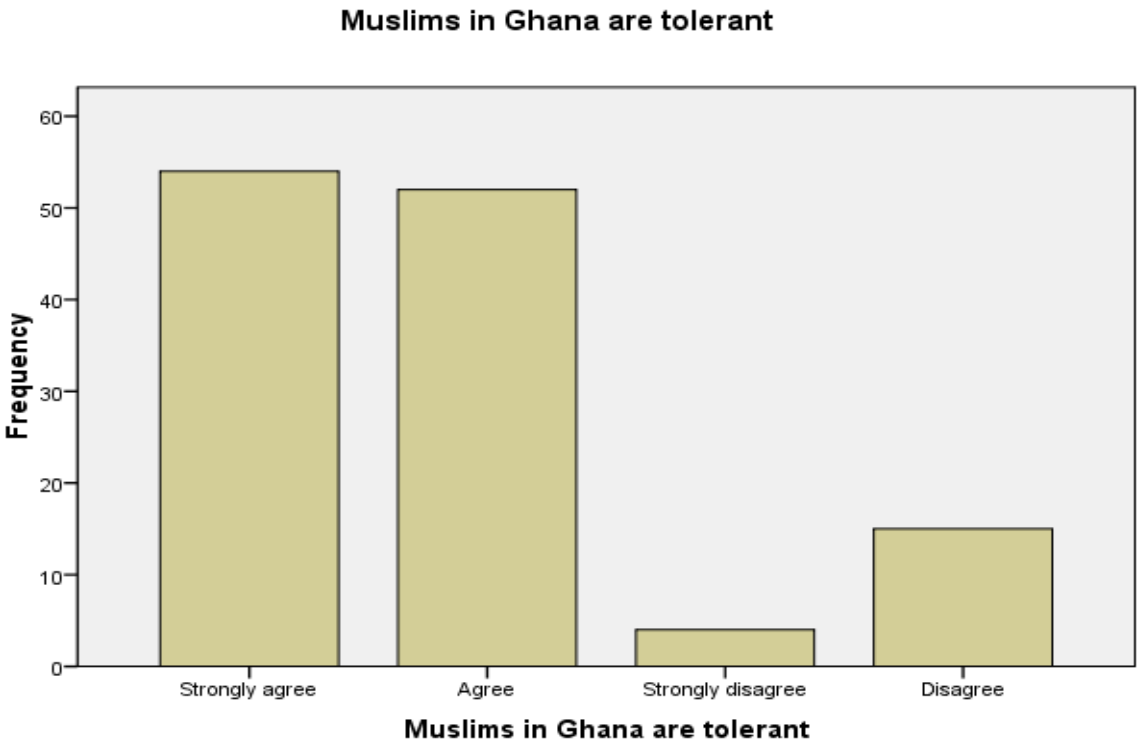
Code 7: Do you agree that religious tolerance is a key issue for enhancing peace in Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	101	80.8	80.8	80.8
Agree	21	16.8	16.8	97.6
Strongly disagree	2	1.6	1.6	99.2
Disagree	1	.8	.8	100.0
Total	125	100.0	100.0	



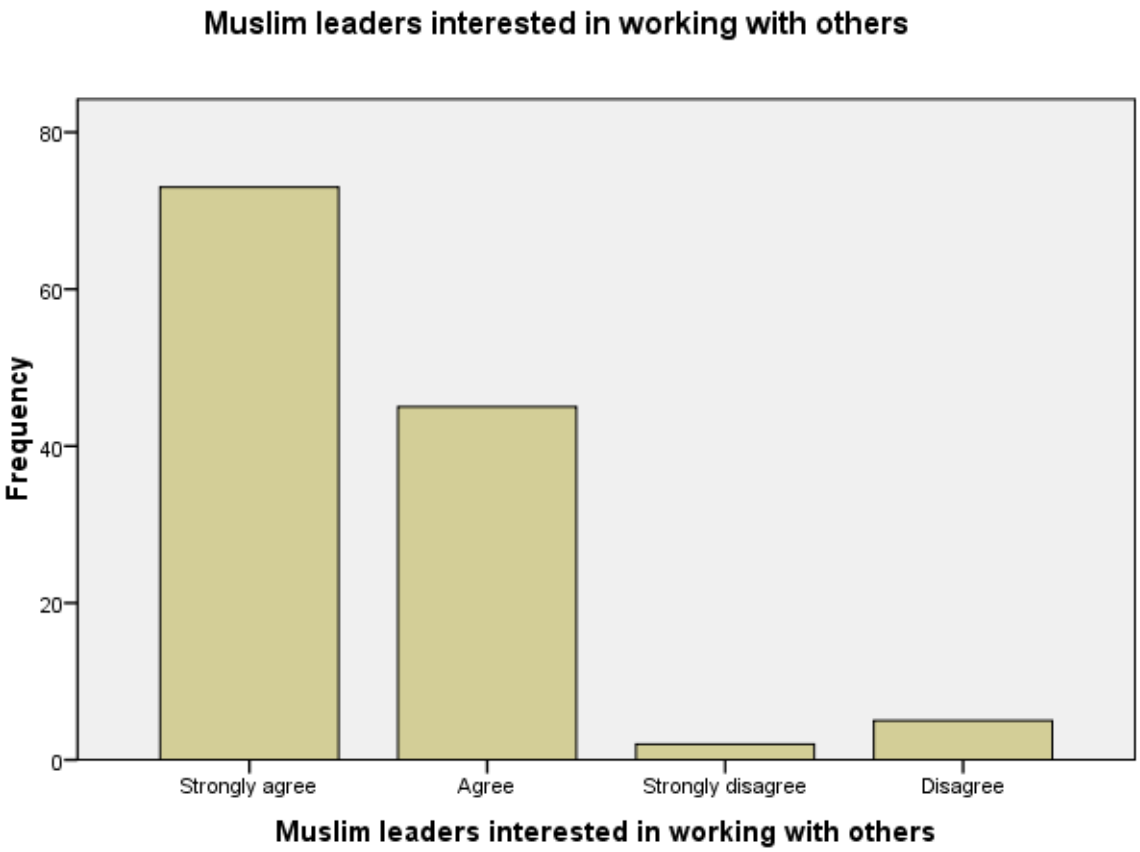
Code 8: Do you agree that Muslims in Ghana are tolerant of other religions and beliefs?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	54	43.2	43.2	43.2
Agree	52	41.6	41.6	84.8
Strongly disagree	4	3.2	3.2	88.0
Disagree	15	12.0	12.0	100.0
Total	125	100.0	100.0	



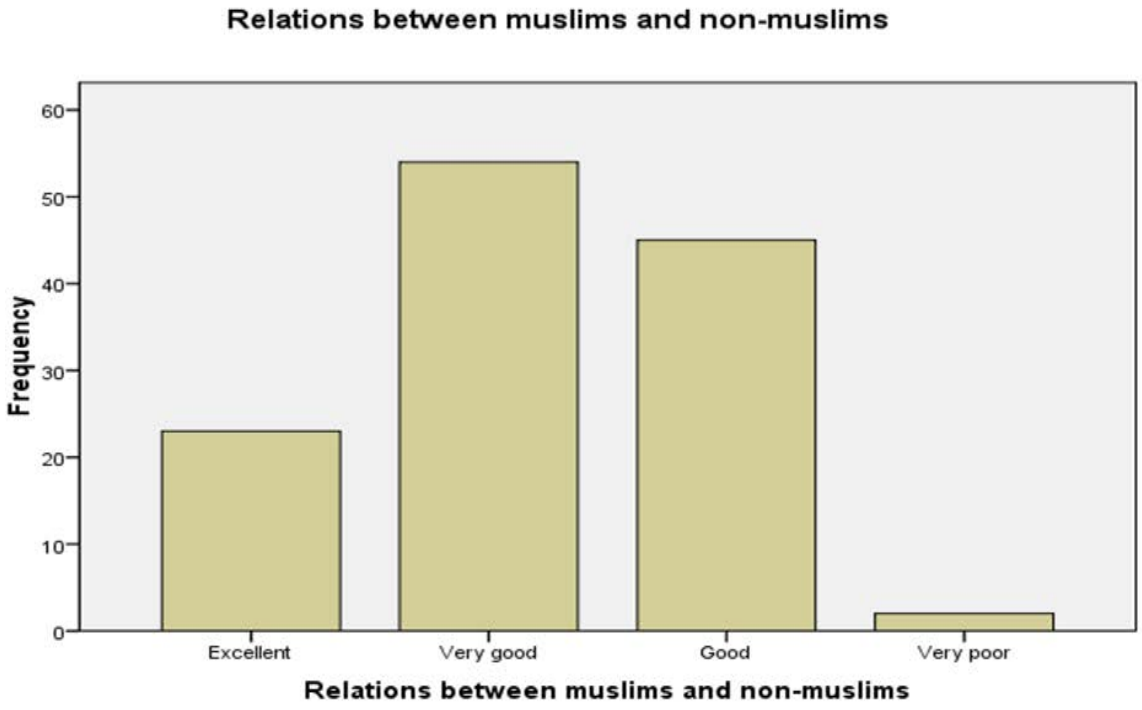
Code 9: Do you agree that Muslim leaders in Ghana are interested in working with other religious leaders for the good of Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	73	58.4	58.4	58.4
Agree	45	36.0	36.0	94.4
Strongly disagree	2	1.6	1.6	96.0
Disagree	5	4.0	4.0	100.0
Total	125	100.0	100.0	



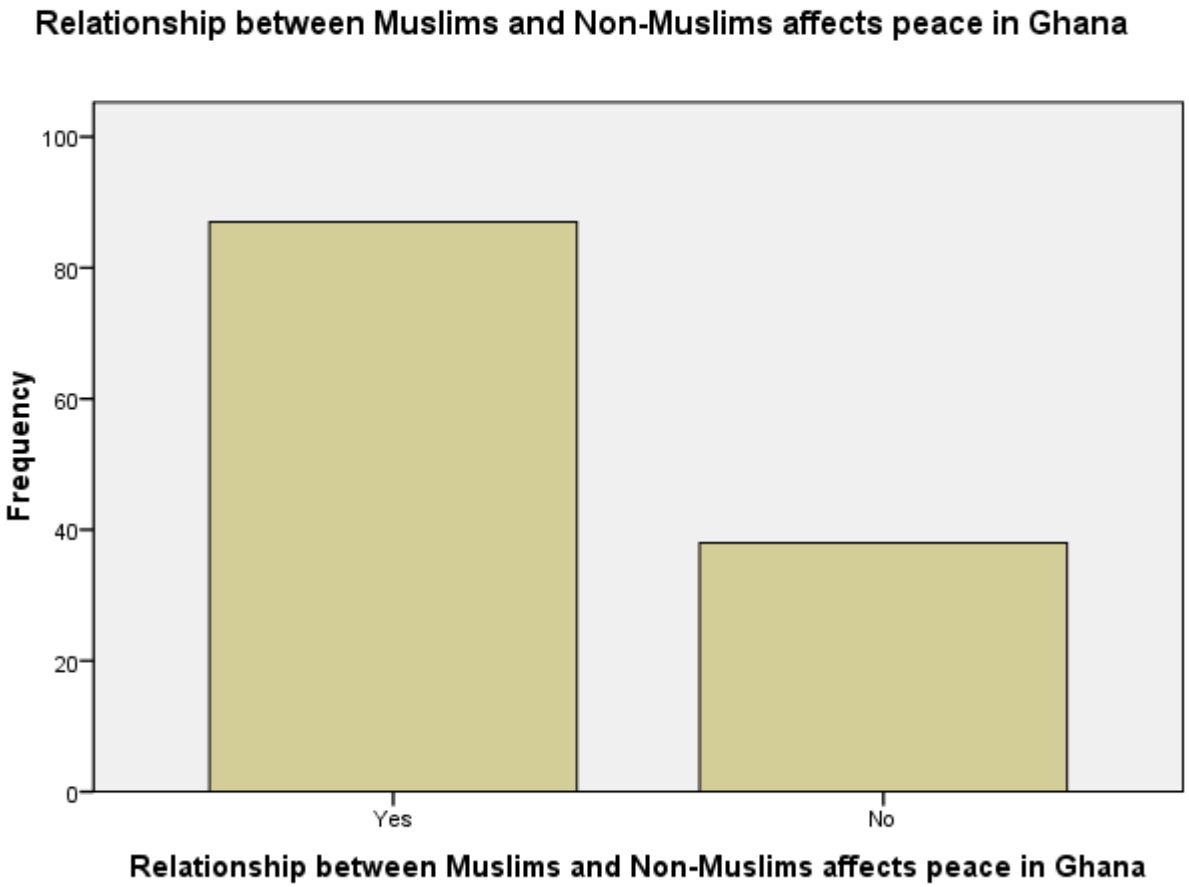
Code 10: How would you describe the relationship between Muslims and non-Muslims in Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	23	18.4	18.4	18.4
Very good	55	44.0	44.0	62.4
Good	45	36.0	36.0	98.4
Very poor	2	1.6	1.6	100.0
Total	125	100.0	100.0	



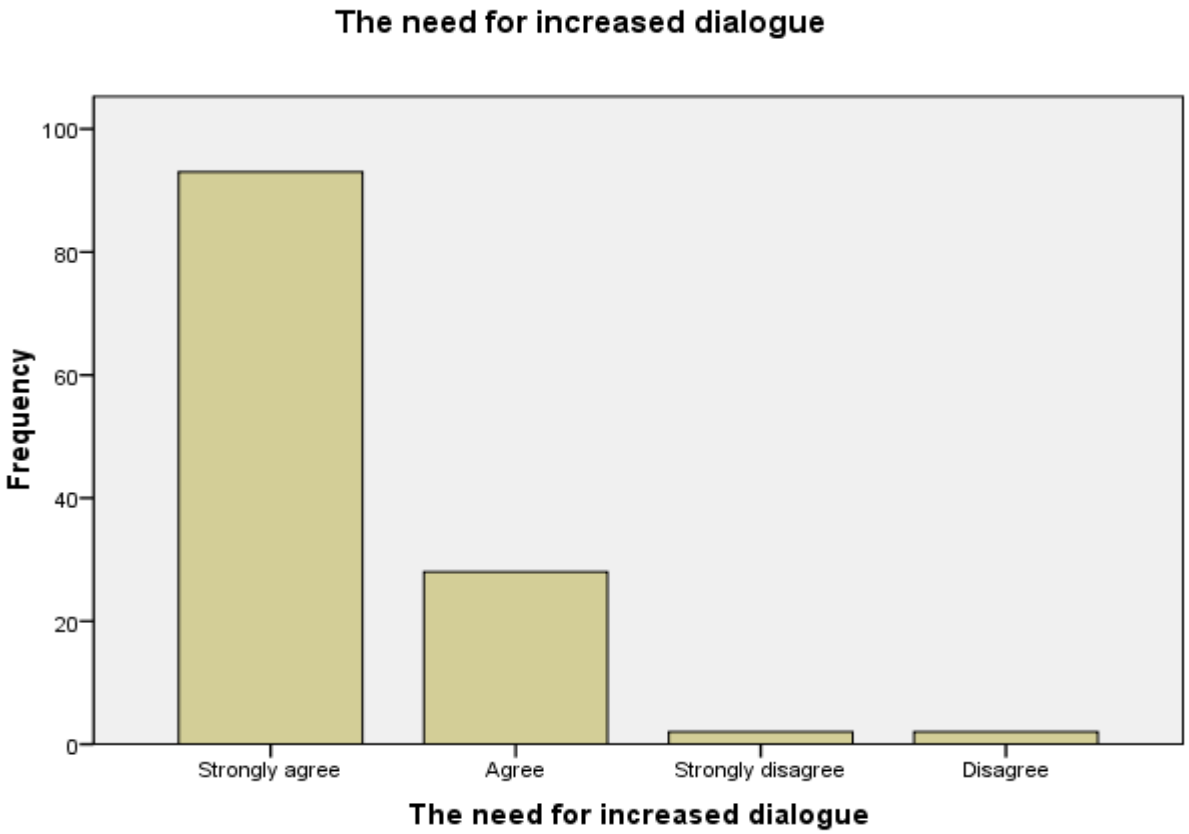
Code 11: Do you think that the relationship between Muslims and non-Muslims especially Christians (negative or positive) affects the peace of Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	87	69.6	69.6	69.6
No	38	30.4	30.4	100.0
Total	125	100.0	100.0	



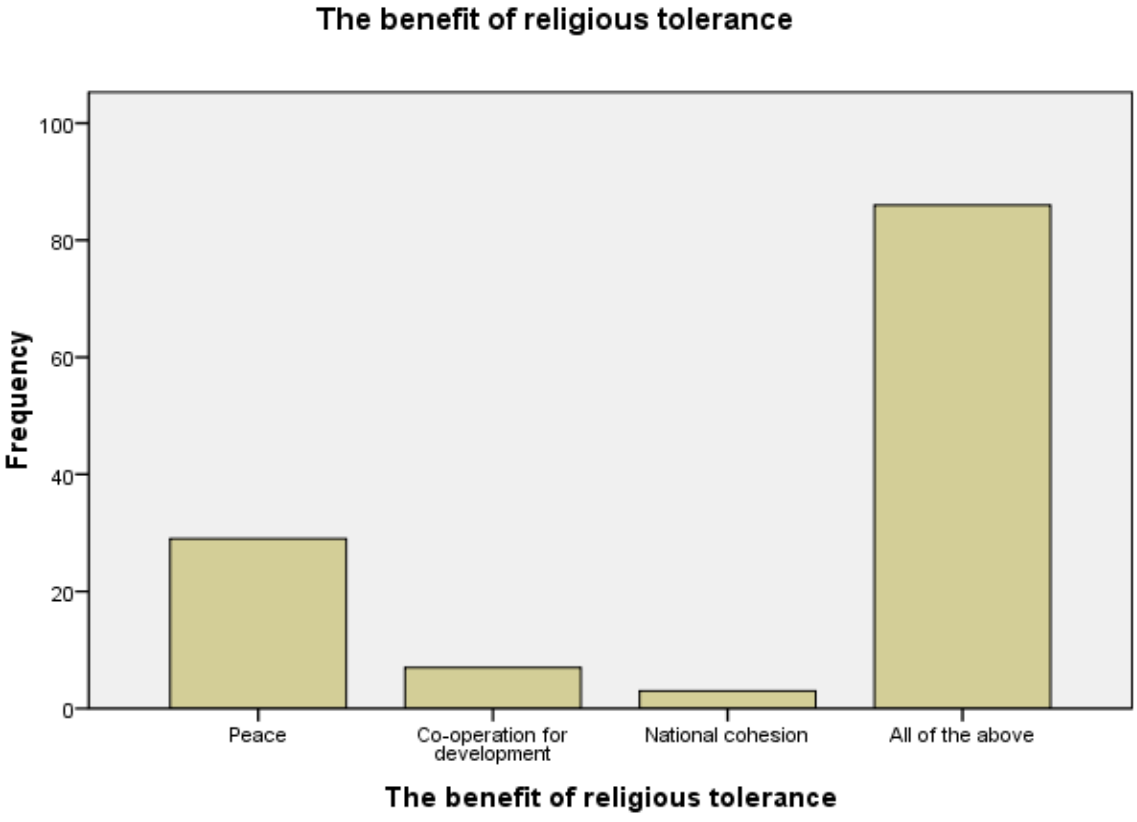
Code 12: Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	93	74.4	74.4	74.4
Agree	28	22.4	22.4	96.8
Strongly disagree	2	1.6	1.6	98.4
Disagree	2	1.6	1.6	100.0
Total	125	100.0	100.0	



Code 13: In your opinion, what can religious dialogue and tolerance inure to Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Peace	29	23.2	23.2	23.2
Co-operation for development	7	5.6	5.6	28.8
National cohesion	3	2.4	2.4	31.2
All of the above	86	68.8	68.8	100.0
Total	125	100.0	100.0	



APPENDIX 2B

DATA ANALYSIS RESULT OF FIELDWORK - QUESTIONNAIRES

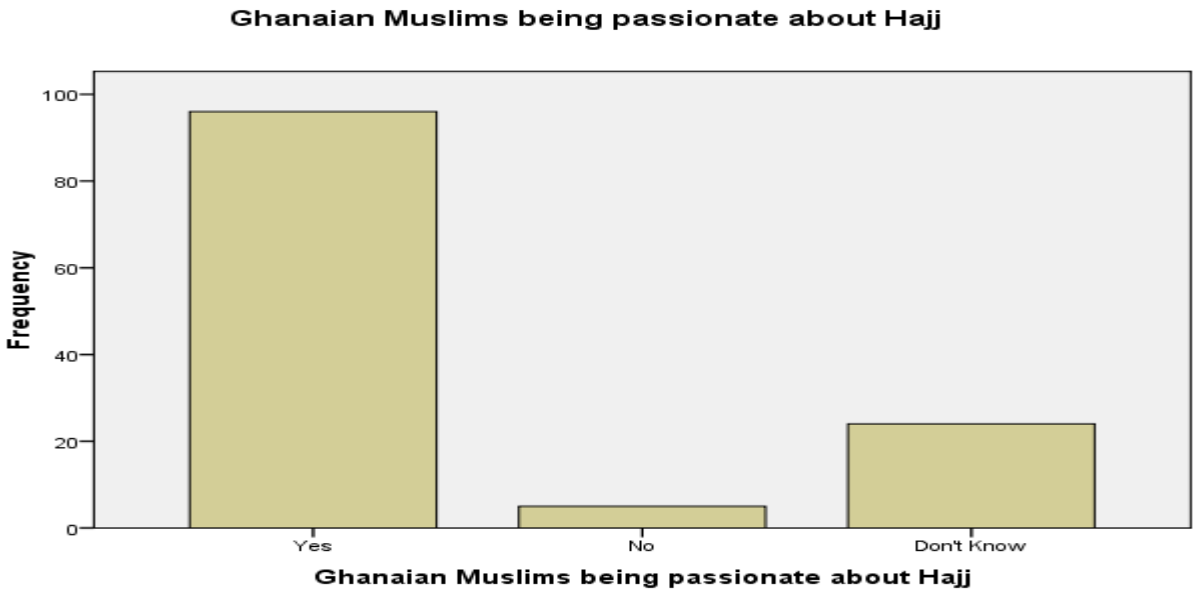
(NON-MUSLIM RESPONDENTS)

UNIVERSITY OF BIRMINGHAM
PhD Research Project (Haruna Zagoon-Sayeed)

Topic: "ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

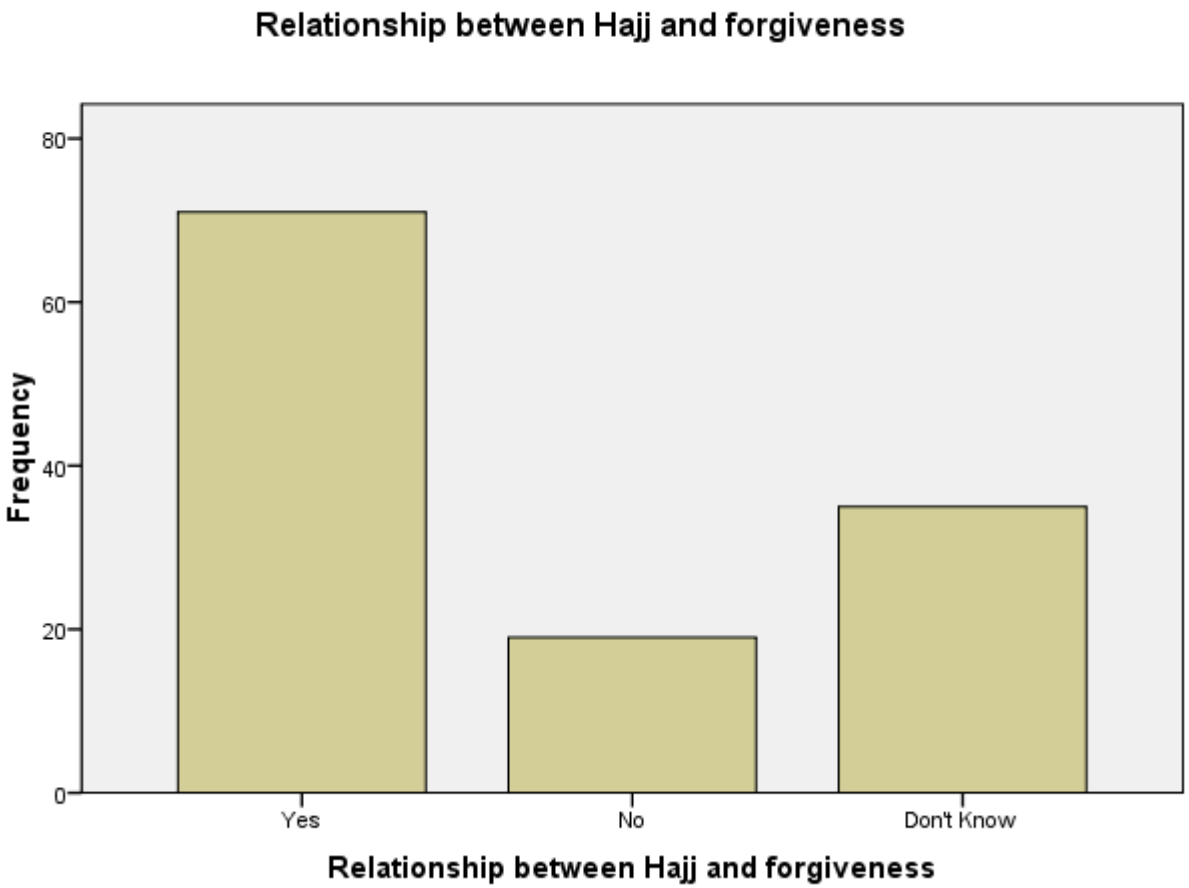
Code 1: Do you think that Ghanaian Muslims are passionate about Hajj as a pillar of Islam?

	Frequency	Percent	Valid percent	Cumulative Percent
Yes	96	76.8	76.8	76.8
No	5	4.0	4.0	80.8
Don't Know	24	19.2	19.2	100.0
Total	125	100.0	100.0	



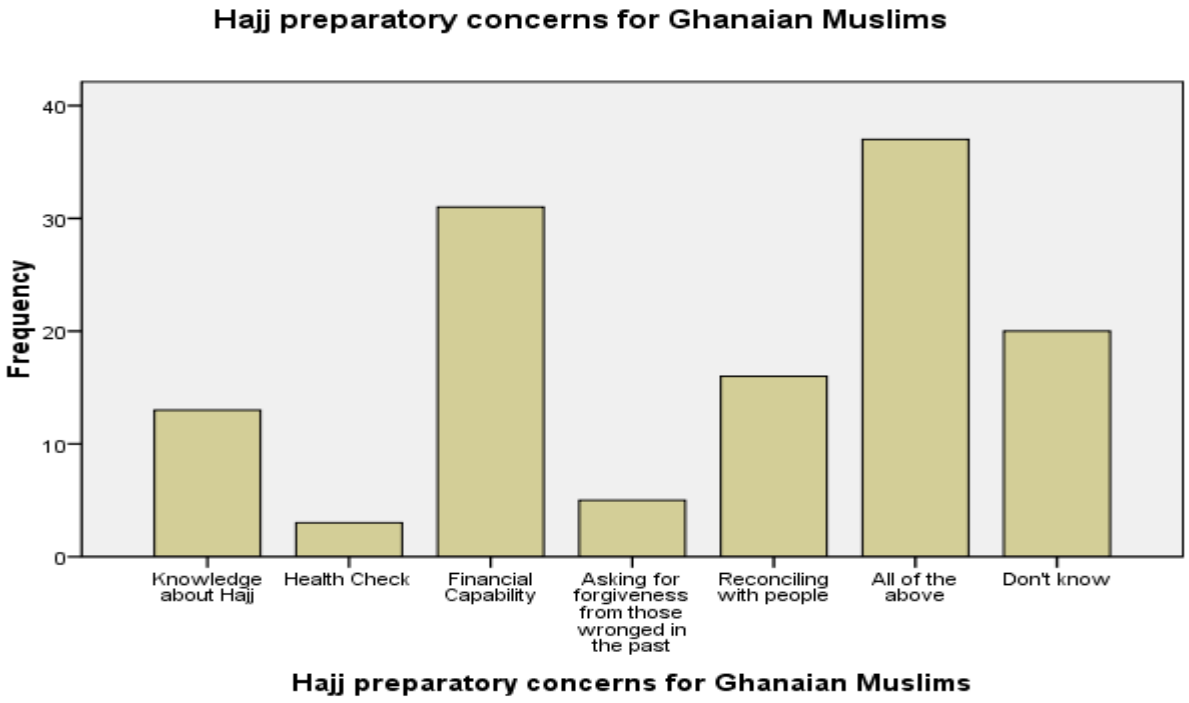
Code 2: Do you think that Muslims in Ghana relate Hajj to forgiveness, reconciliation and rebirth?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	71	56.8	56.8	56.8
No	19	15.2	15.2	72.0
Don't Know	35	28.0	28.0	100.0
Total	125	100.0	100.0	



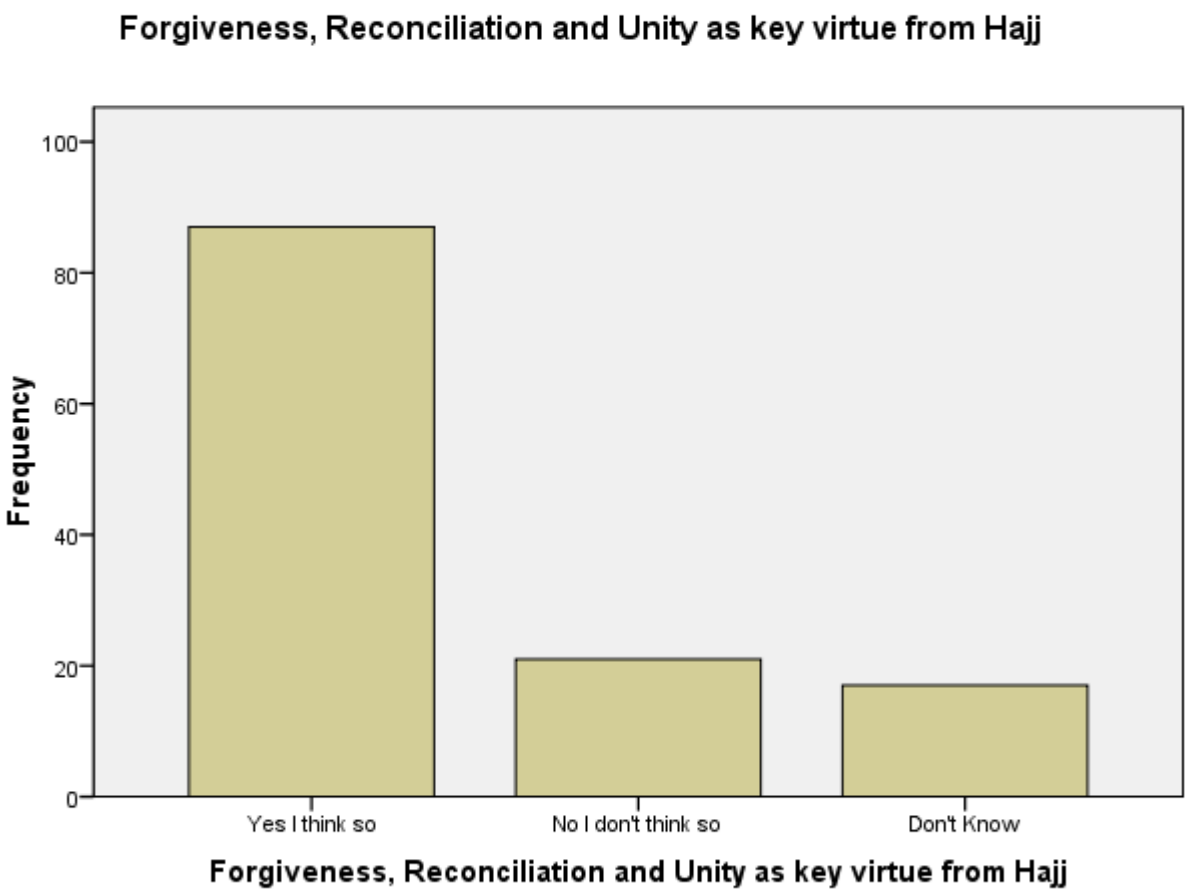
Code 3: In your understanding of Hajj organisation in Ghana, what do you think are the preparatory concerns for Ghanaian Muslims before departing for Hajj in Saudi Arabia?

	Frequency	Percent	Valid Percent	Cumulative Percent
Knowledge about Hajj	13	10.4	10.4	10.4
Health Check	3	2.4	2.4	12.8
Financial Capability	31	24.8	24.8	37.6
Asking for forgiveness from those wronged in the past	5	4.0	4.0	41.6
Reconciling with people	16	12.8	12.8	54.4
All of the above	37	29.6	29.6	84.0
Don't know	20	16.0	16.0	100.0
Total	125	100.0	100.0	



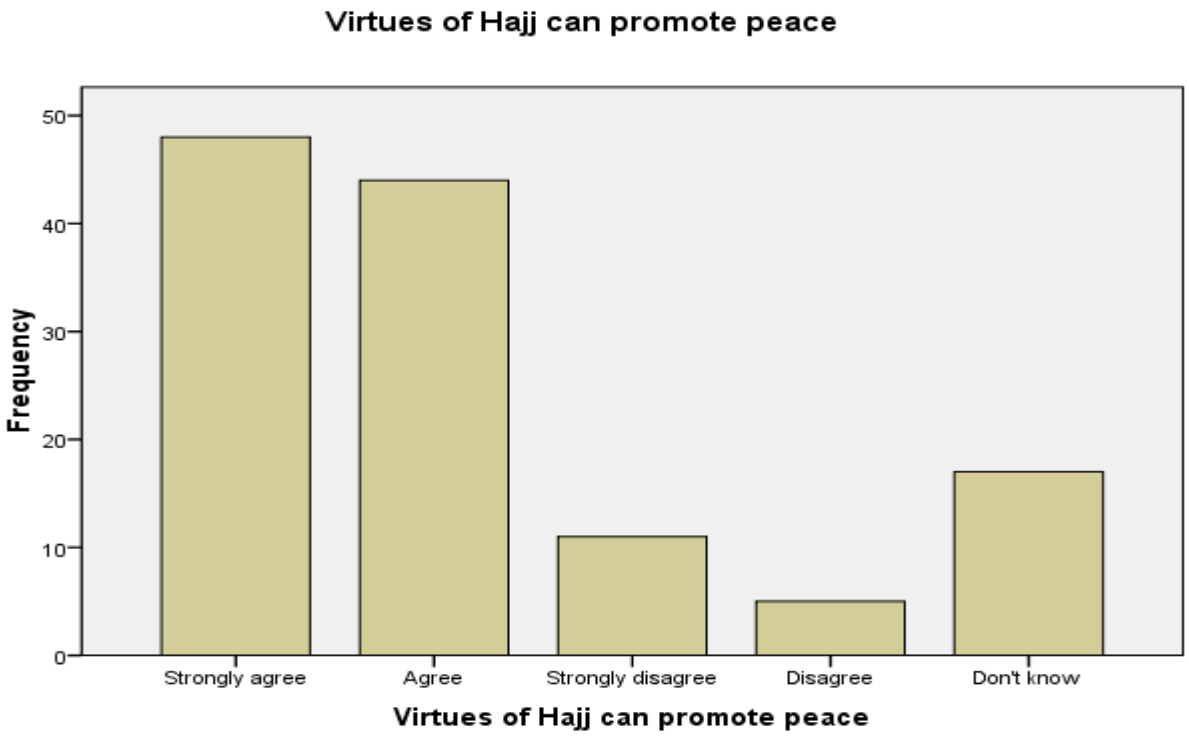
Code 4: From your understanding of Hajj, do you think that the concepts of forgiveness, reconciliation and unity among humanity must be the key virtues acquired by those who undertake the Hajj ritual?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes I think so	87	69.6	69.6	69.6
No I don't think so	21	16.8	16.8	86.4
Don't Know	17	13.6	13.6	100.0
Total	125	100.0	100.0	



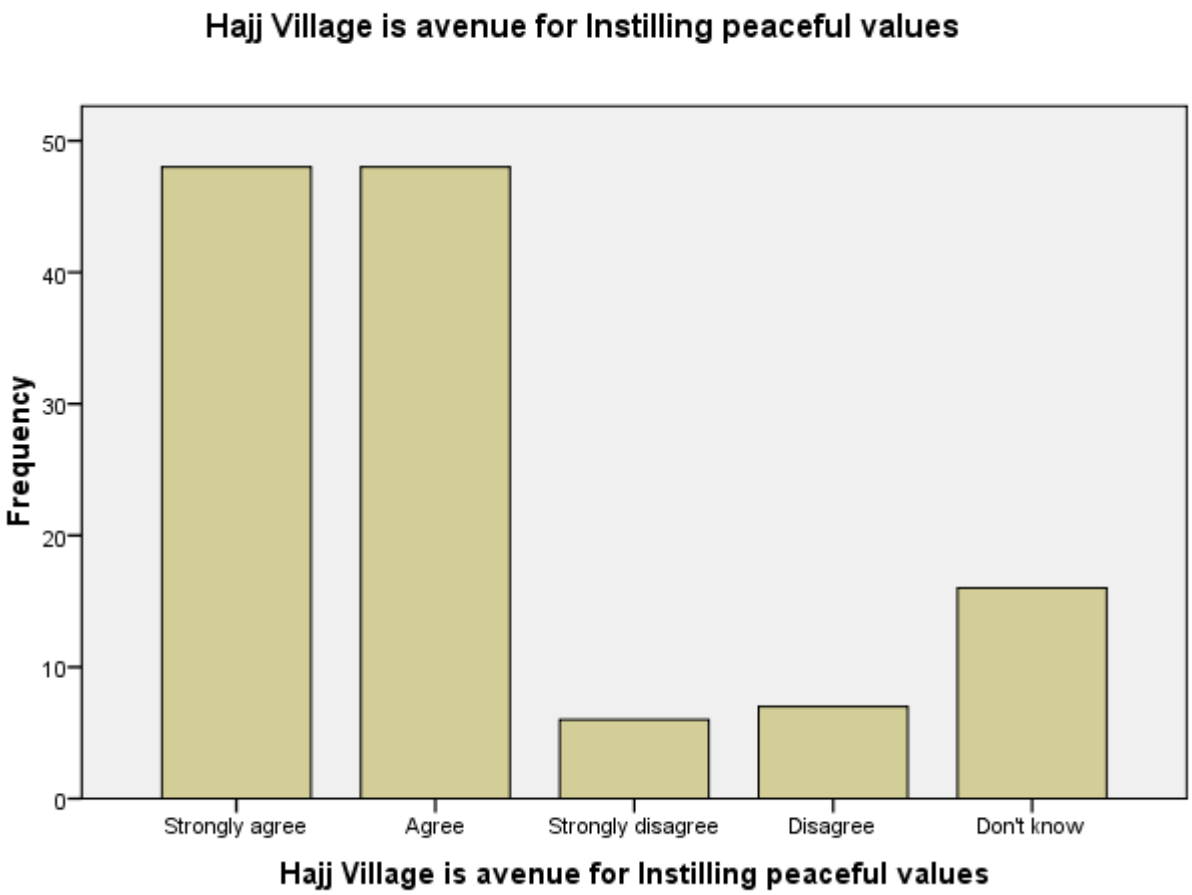
Code 5: Do you agree that a conscious reminder of the virtues of Hajj to pilgrims can help promote peace in communities where Muslim pilgrims live?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	48	38.4	38.4	38.4
Agree	44	35.2	35.2	73.6
Strongly disagree	11	8.8	8.8	82.4
Disagree	5	4.0	4.0	86.4
Don't know	17	13.6	13.6	100.0
Total	125	100.0	100.0	



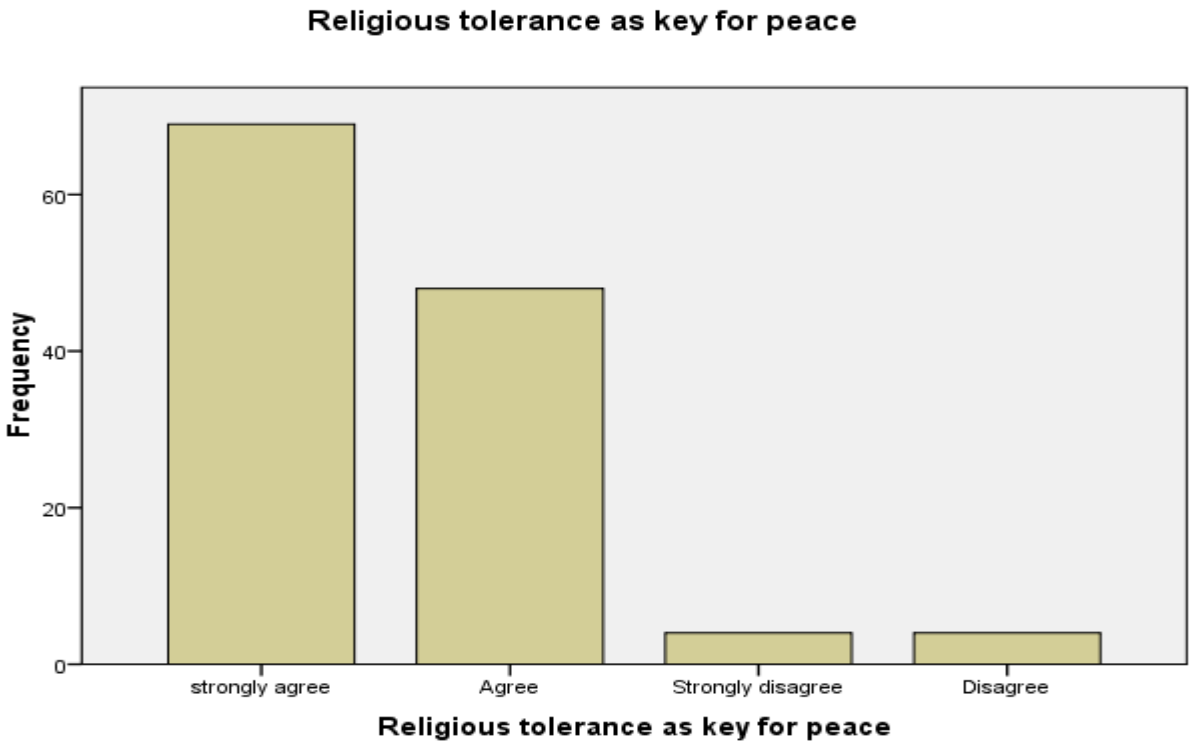
Code 6: Do you agree that the concept of Hajj Village and the organisation of Hajj Seminars during annual Hajj preparations in Ghana are opportune avenues to instil the concept of forgiveness, reconciliation and peaceful co-existence among Ghanaian Muslims?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	48	38.4	38.4	38.4
Agree	48	38.4	38.4	76.8
Strongly disagree	6	4.8	4.8	81.6
Disagree	7	5.6	5.6	87.2
Don't know	16	12.8	12.8	100.0
Total	125	100.0	100.0	



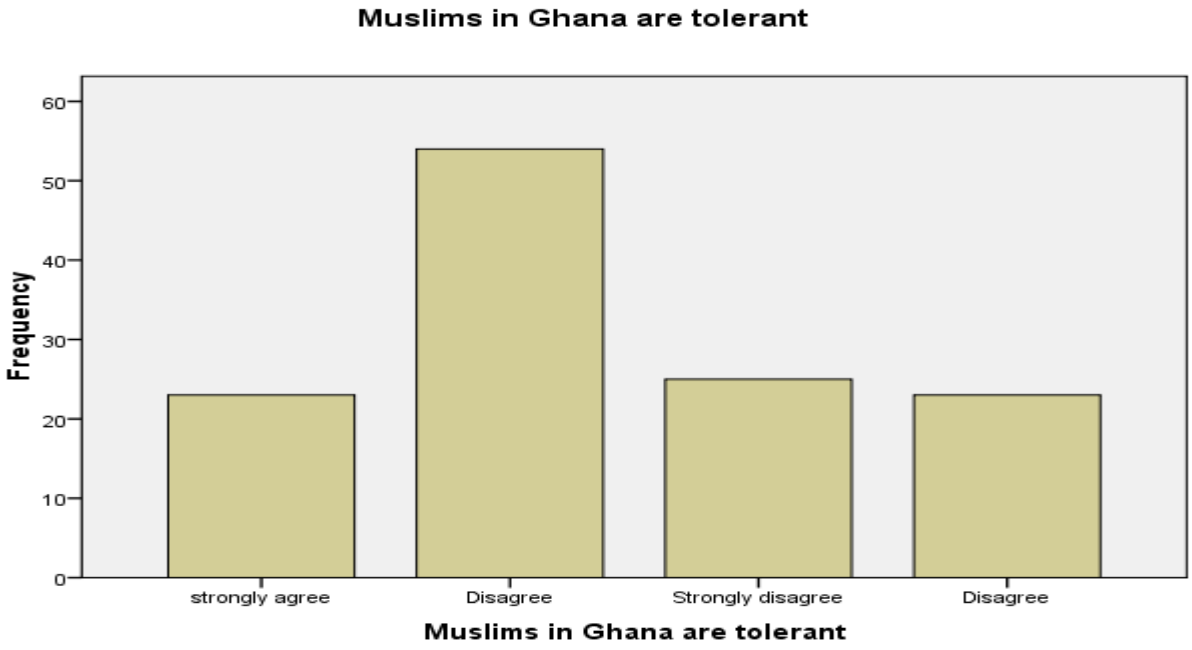
Code 7: Do you agree that religious tolerance is a key issue for enhancing peace in Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	69	55.2	55.2	55.2
Agree	48	38.4	38.4	93.6
Strongly disagree	4	3.2	3.2	96.8
Disagree	4	3.2	3.2	100.0
Total	125	100.0	100.0	



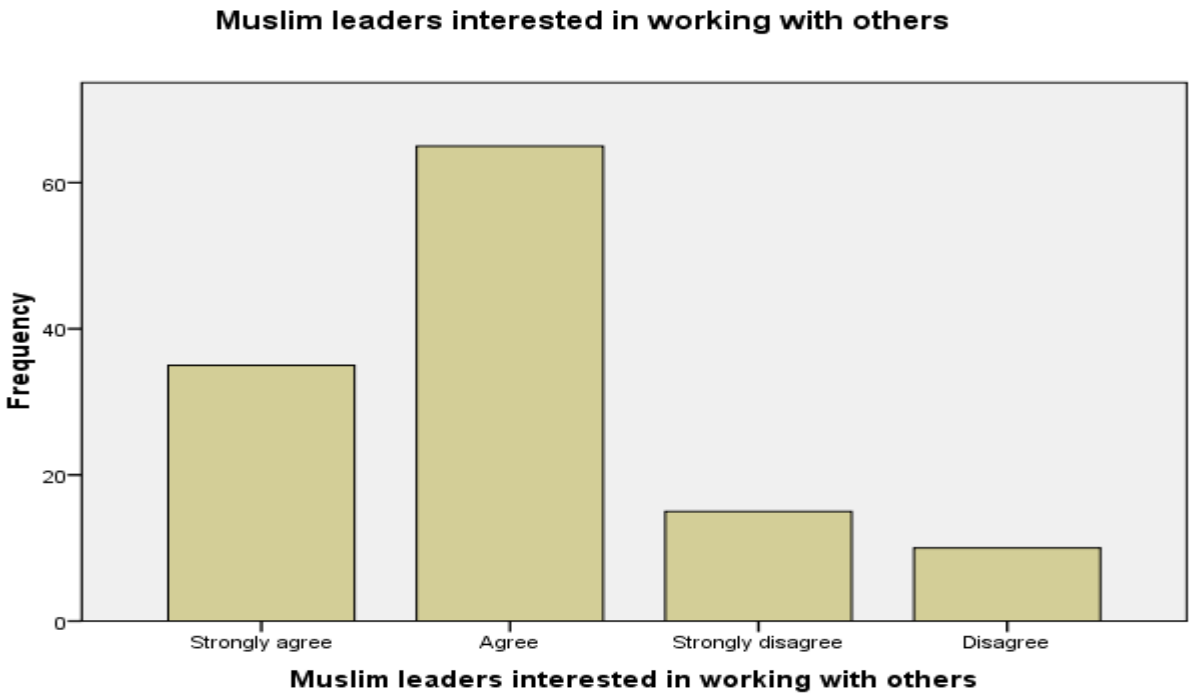
Code 8: Do you agree that Muslims in Ghana are tolerant of other religions and beliefs?

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	23	18.4	18.4	18.4
Disagree	54	43.2	43.2	61.6
Strongly disagree	25	20.0	20.0	81.6
Disagree	23	18.4	18.4	100.0
Total	125	100.0	100.0	



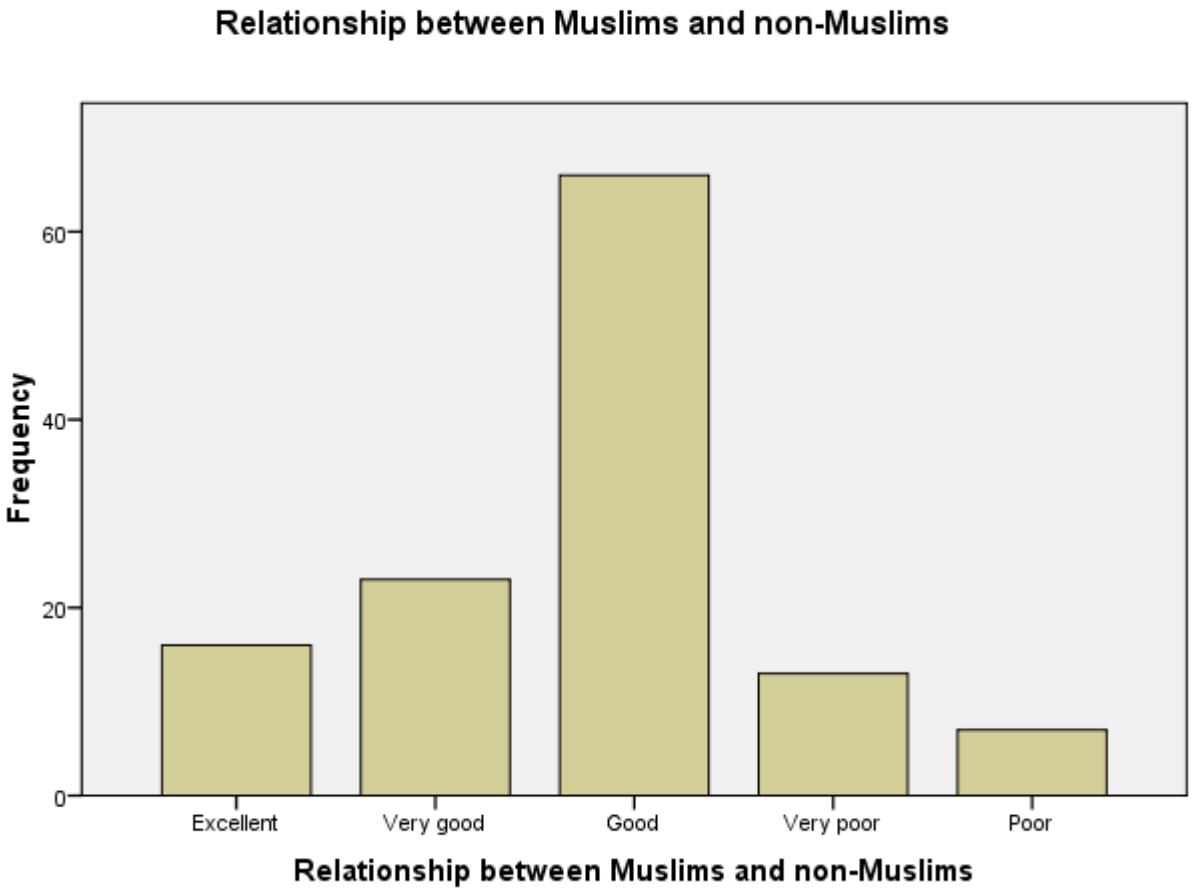
Code 9: Do you agree that Muslim leaders in Ghana are interested in working with other religious leaders for the good of Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	35	28.0	28.0	28.0
Agree	65	52.0	52.0	80.0
Strongly disagree	15	12.0	12.0	92.0
Disagree	10	8.0	8.0	100.0
Total	125	100.0	100.0	



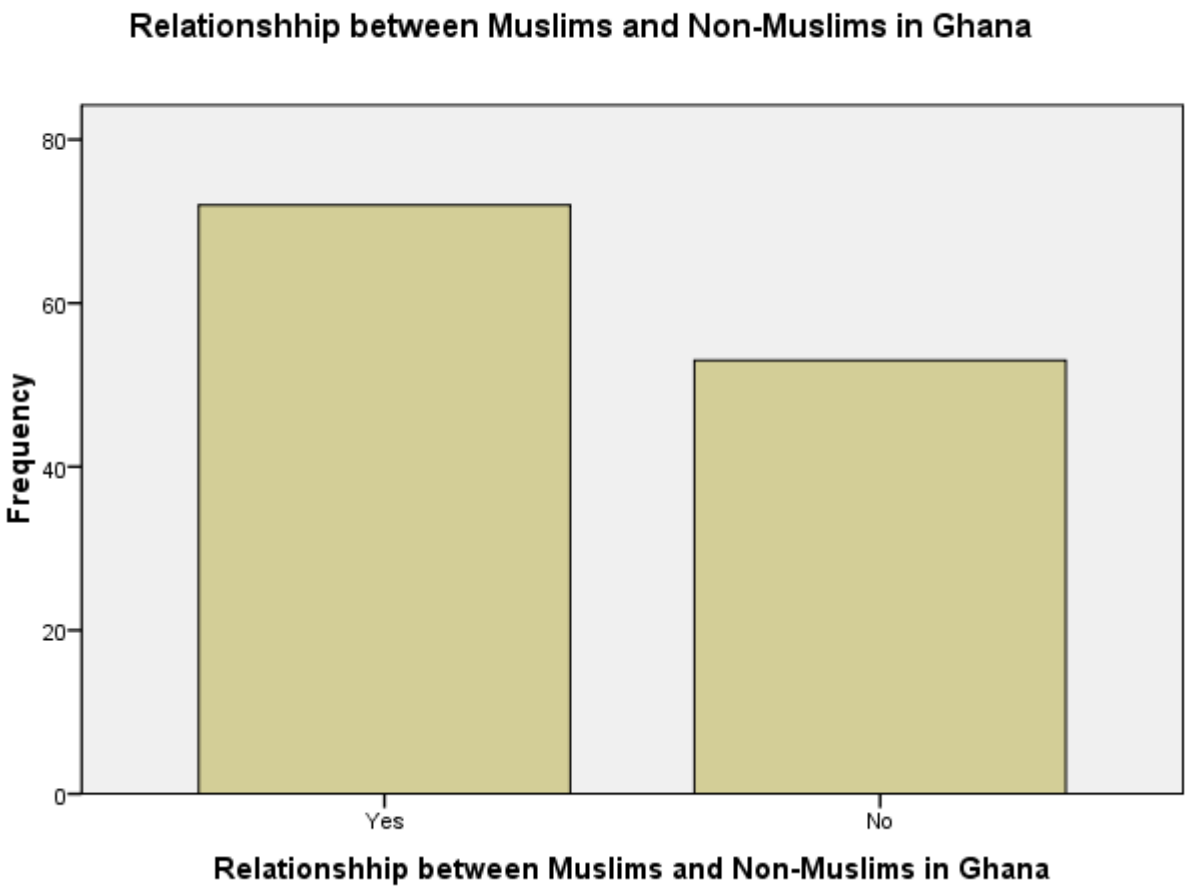
Code 10: How would you describe the relationship between Muslims and non-Muslims in Ghana

	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	16	12.8	12.8	12.8
Very good	23	18.4	18.4	31.2
Good	66	52.8	52.8	84.0
Very poor	13	10.4	10.4	94.4
Poor	7	5.6	5.6	100.0
Total	125	100.0	100.0	



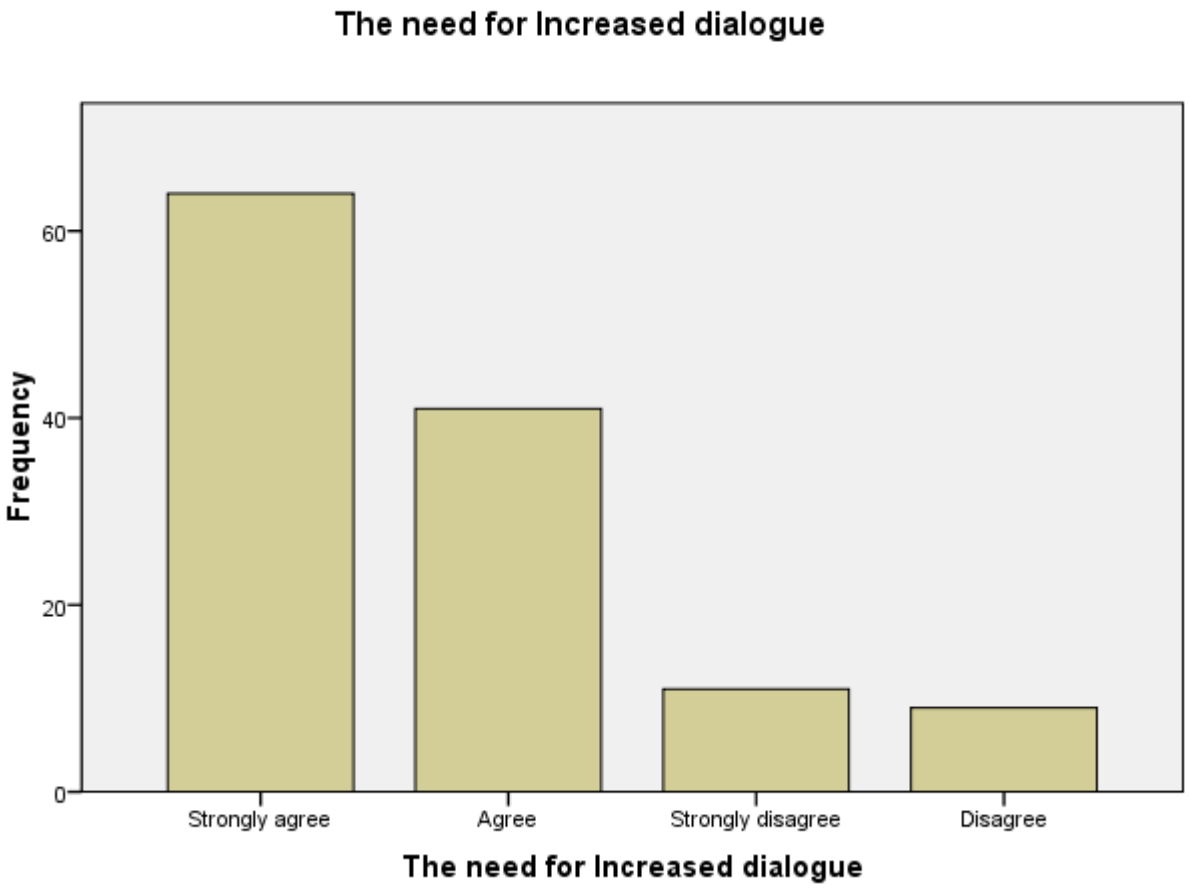
Code 11: Do you think that the relationship between Muslims and non-Muslims especially Christians (negative or positive) affects the peace of Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	72	57.6	57.6	57.6
No	53	42.4	42.4	100.0
Total	125	100.0	100.0	



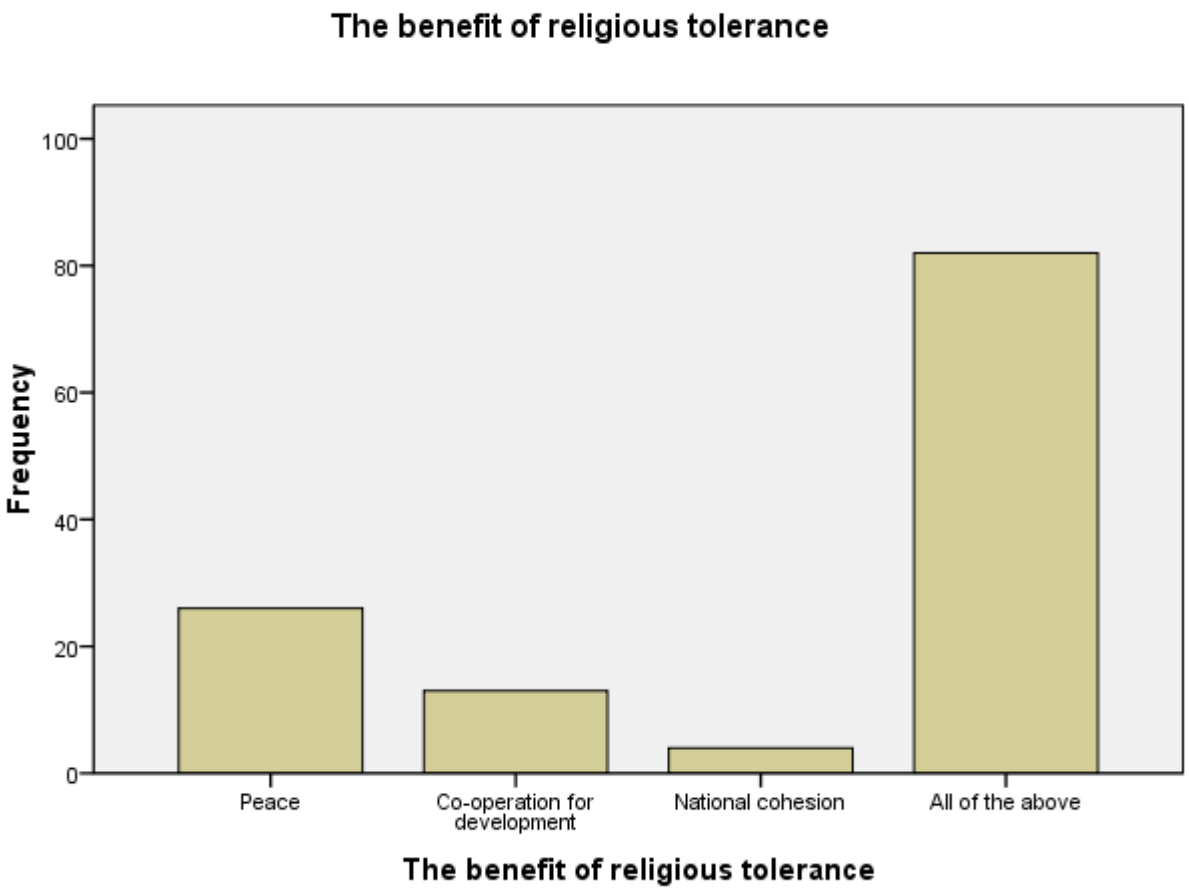
Code 12: Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	64	51.2	51.2	51.2
Agree	41	32.8	32.8	84.0
Strongly disagree	11	8.8	8.8	92.8
Disagree	9	7.2	7.2	100.0
Total	125	100.0	100.0	



Code 13: In your opinion, what can religious dialogue and tolerance inure to Ghana?

	Frequency	Percent	Valid Percent	Cumulative Percent
Peace	26	20.8	20.8	20.8
Co-operation for development	13	10.4	10.4	31.2
National cohesion	4	3.2	3.2	34.4
All of the above	82	65.6	65.6	100.0
Total	125	100.0	100.0	



APPENDIX 3A

"ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

(A University of Birmingham PhD Project)

Interview Group 1: Islamic *Scholars*

Questions:

1. In your view, does Islam as a religion promote peacebuilding?
2. Do the Qur'ānand Hadith encourage living in peace with others?
3. Do you think that Muslim leaders in Ghana are peaceful?
4. Does Hajj as a ritual hold element for peacebuilding?
5. Does the preparation towards Hajj promote forgiveness and reconciliation?

Haruna Zagoon-Sayeed
Doctoral Researcher
Department of Theology & Religion
University of Birmingham
United Kingdom

APPENDIX 3B

"ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

(A University of Birmingham PhD Project)

Interview Group 2: *Hajj Pilgrims*

Questions:

1. What are the needed Hajj preparations for Muslims before arriving at Saudi Arabia for the ritual?
2. Did you ask for forgiveness from people you have wronged in the past before embarking on Hajj?
3. Did you achieve reconciliation with them?
4. Did the victim(s) of your past wrong- doing show(s) any sense of forgiveness?
5. Were they demanding compensation before accepting to forgive?

Haruna Zagoon-Sayeed
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APPENDIX 2C

"ISLAM AND PEACEBUILDING: A PERSPECTIVE FROM GHANA"

(A University of Birmingham PhD Project)

Interview Group 3: ***Other Religious Leaders/Peacebuilding Actors***

Questions:

1. Do you consider religious tolerance as a key issue for the development of Ghana and why?
2. In your candid view, are Muslims in Ghana tolerant of other religions and beliefs in the country and how?
3. What are the gender issues on religious peacebuilding in Ghana?
4. How do religious women contribute to peaceful co-existence in Ghana?
5. How would you describe the relationship between Muslims and non-Muslims in Ghana for example?
6. Is there a need for religious peacebuilding activities in Ghana ?
7. What role would you wish Muslim women to play in Muslim-led peacebuilding activities in Ghana?
8. Do you think that there should be increased religious dialogue among Muslim Leaders and other religious leaders in order to consolidate the existing peace in Ghana and how?

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APPENDIX 5

PETITION TO THE PRESIDENT OF THE REPUBLIC OF GHANA

FEBRUARY 20, 2015

MUSLIM RIGHTS FRONT
Western Region
Ghana

PETITION BACKGROUND

STATEMENT: CALLING FOR HUMAN RIGHTS VIOLATION AGAINST MUSLIMS TO STOP

Stop Human Right Violations in Ghana

For many years the Muslim community in Ghana has been reeling under human right violations. Muslim students are being coerced into attending compulsory Church services in most of the second cycle institutions in the country, some other schools are preventing Muslim students from observing their five daily prayers on campus, whilst Muslim female students are being prevented from observing their hijab (veil) on campus. Muslim professionals, such as nurses, bankers, those in the public and civil services are also being prevented from observing their hijab.

Such appalling violations are being committed by both state- and private-owned educational and professional institutions which is a clear disrespect to Muslims and flagrant disregard for the Fundamental Human Right provisions enshrined in the constitution of the country.

This grave situation calls for a firm and decisive reaction from all well-meaning individuals and organizations in this democratic dispensation of ours. However, all Human Rights organizations as well as the Muslim leadership in this country have chosen to remain reticent on this issue for quite a long time. Instead, they continue to insist on holding more dialogue and advocacy which have failed to rectify this unpleasant situation over the years.

While supporting the call by other stakeholders to continue engaging the various institutional heads in dialogue, we, the undersigned:

5. Call on the President of the Republic of Ghana to personally intervene on the Human Rights violations of Muslims in Ghana, and to adopt urgent measures with the view to bringing to a LASTING end this treatment that has been going on for quite too long a time now.
6. Urge the Human Rights institutions in Ghana, in particular the CHRAJ and the National Peace Council, to take the steps in improving the Human Rights situation of the Ghanaian Muslim.
7. Call on the Parliament of Ghana, in particular, the Muslim Caucus, to ensure the full adherence to the provisions of Article 12 (2) of the 1992 Constitution of Ghana.
8. And in view of the blatant disregard for the fundamental human right of the Ghanaian Muslim as enshrined in our constitution, we urge the Commission on Human Right and Administrative Justice (CHRAJ) to take it up with all the urgency it requires.

Thank you.

Cc;

Commission for Human Rights and Administrative Justice

Parliament of Ghana

Muslim Caucus of Parliament

National Peace Council

Ministry of Education

Ministry of Health

Office of National Chief Imam

Office of National Imam of Ahlussunna

National Council of Zongo Chiefs

Ministry of Gender and Social Protection

Child Right International

CHASS